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VOL. LII MILWAUKEE, WISCONSIN.—NOVEMBER 28, 1914 NO. 4

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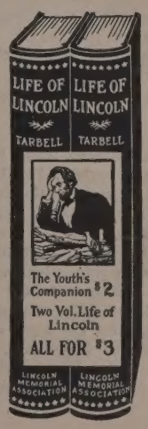

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A LOW STANDARD of prayer means a low standard of character and a low standard of service. Those alone labor effectively among men who impetuously fling themselves upward towards God.—*Bishop Brent.*

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LII MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 28, 1914 NO. 4

To President Wilson

God give the world more men like him who holds
In fair Columbia's realm the highest place,
Whose wise diplomacy for peace controls
The destinies of millions of our race:
Give us such men, men who for pride and gain
Would not their brothers near or far oppress,
But would their passions brutal e'er restrain
By Christian principles which all profess.

The war-crazed nations which are bent to-day
On bringing death to brothers, and to gain
Dominion over them through bloody fray,
Columbia's chieftain would in love restrain;
And teach the gospel of the Christ who came
The message of good will and peace to bring,
And that to live like Him is to attain
The highest place as subject or as king.

Hail! mighty Chieftain of a nation free,
Where people of all nations find a home,
And may the purblind eyes of warriors see
Through thee their wrong, and for it soon atone:
Hail! great protagonist of peace and light!
The laurel wreath adorns no brow so well
As his who stands for justice and for right,
And teaches men in love and peace to dwell.

CALEB BENHAM

EDITORIALS AND COMMENTS

THE recent Maryland diocesan convention passed a resolution, declaring—

"That this convention is heartily in favor of the principle underlying the proposed amendment to the national Constitution, whereby the question of national prohibition shall be submitted to the several states for their ratification or rejection, and that we call upon the members of our communion to make this question a subject of special thought and prayer."

Economics and the Church

The Baltimore papers and their correspondents are now discussing whether the convention did not overstep its authority in expressing this opinion. Dr. Charles Fiske, rector of St. Michael and All Angels, voiced the opinion of many when, in a sermon, he said:

"Do you tell me that prohibition is a moral question? I say it is an economic solution of a moral problem. That makes it a political question.

"If prohibition is a moral question, so is Socialism. It cuts deeper and hurts harder than any fight against the liquor interests ever will. Yet, for the present, at least, few people would ask the Church to indorse Socialism. Why not? Because it is a proposed solution of a moral question, and on questions of methods of dealing with an evil, conscientious men may differ. I may believe in prohibition; you may be conscientiously opposed to it, or convinced that it will not work, or doubtful of its expediency. I may be a Single Taxer, you a Socialist. You and I may believe that government ownership of all public utilities is the only remedy for certain evils; another man may wholly disagree with us.

"Therefore, so long as we may conscientiously differ, the Church has no business to bind any of us by resolution or legislation. The Church that tries to do so loses its moral influence. Men sneer at our pronouncements and laugh at our hysterics and get mad over our amateurish efforts."

We believe Dr. Fiske is right; though no doubt he would agree that it is exceedingly difficult to draw the line between a moral question and the "economic solution of a moral question."

But the line must be drawn, notwithstanding. The sin against which prohibition is a protest is intemperance. That the Church must throw its influence against that sin is beyond question. But to say that the Church must also choose one of several mooted ways of preventing that sin does not follow. Axes may lead to murder, but to prohibit the manufacture of axes is not necessarily the only or the best way to prevent murder. Economists must deal with laws; the Church with conscience.

But yet the Maryland resolution seems to us not greatly to run counter to Dr. Fiske's position. What does it mean? Does it indorse Prohibition? It does not say so. It seems to in the first two lines, and then, in defiance of grammar and rhetoric, makes a conclusion that is inconsistent with its premise. It recommends that a national constitutional amendment in the interest of Prohibition "be submitted to the several states for their ratification or rejection." But does that mean that the convention recommends which way the states shall vote? It does not say so.

But what, then, is the use of saying anything at all? If the resolution takes no stand on the main subject, what is it good for?

In our judgment the resolution is objectionable less on the grounds raised by Dr. Fiske than on the ground that it seems to take the position that it does not take. It sounds very much like the utterance of a political party on some difficult question that the platform-makers prefer to straddle. Straddling on economic and even moral questions that cannot safely be evaded is, no doubt, inseparable under modern conditions from political platforms; but if the Church in Maryland has a positive conviction on this subject, why does it not express that conviction in positive, definite language? The wisdom of a diocesan convention dealing with a contested political question is dubious at best, but to interpose a weak straddle when there was no need of saying anything at all, does not help in the solution of the question and is not particularly creditable to the Church.

In saying which we would not be thought over-critical of the Maryland convention. The Church has been sadly deficient on the side of its relation to society. Throughout the country the desire to do better has manifested itself in new social ideals, and our national, provincial, and diocesan Social Service commissions are an indication that we will do better. In seeking to do this unaccustomed work it is inevitable that there will be false starts and false moves. That will be better, however, than to make no move at all. We congratulate the Maryland convention on its desire to make some social advance. Perhaps it was not very wisely done, and to point out where its action may have been unwise will then be the best method of securing real advance both in that diocese and elsewhere.

To lay stress on the duty of combatting intemperance is entirely praiseworthy. Whether in addition to spiritual and moral aids and to intelligent teaching on the subject, a nation-wide prohibition of the manufacture and sale of liquor is wise, is an economic and not a moral question, and one upon which the Church in any diocese will, we believe, be wise not to express an official opinion.

THAT was brave action that was taken last week by the Provincial Synod of "Washington"—the Third Province—when it was asked that an apportionment of one million dollars be laid for the present year upon the dioceses within that Province. This was a recognition of the emergency responsibility laid upon American Churchmen with respect to the missionary needs that have heretofore been met by the Church of England, but which must largely go in default next year unless American Churchmen come to the rescue. On the same lines was the resolution of the Woman's Auxiliary of the Province of Sewanee asking the national officers of the Auxiliary to consider raising a special fund for this purpose by asking for ten cents a month from each member of the Auxiliary to be used in assisting English missionary work.

New Responsibilities in Missions

If these resolutions can be carried into effect, and not merely be the result of a moment's enthusiasm expressed on paper and then forgotten, they will constitute one of the few really bright spots in this year of war. Earnestly do we hope that, following the lead thus made, the whole Church will show an enthusiastic readiness to respond when our missionary leaders shall point the way.

TWO weeks ago we wrote of the departure of Bishop Blyth from Jerusalem and the East as a great loss in the present complication in Turkey, resulting from the entrance of that country into the war as an ally of Germany and the proclamation of a "holy war"—a war against Christians as such—among the Moslems.

Death of Bishop Blyth

Bishop Blyth's death, reported in the London Letter of this issue, followed close upon his retirement. To few men of our day has it been given to perform such notable services in the cause of Christian reunion as to him. By his unfailing tact, no less than by his erudite knowledge and his stern loyalty both to Catholic tradition and to Anglican standards, he was able to present the Anglican Communion to the Christians of the East as a true section of the historic Church and a mediating force in Christendom. His has been one of the most notable episcopates of this generation. Many American Churchmen were in touch with him and his work, and no inconsiderable financial and moral support was given to him by Churchmen in this country.

That rest and refreshment may be vouchsafed him will be the earnest prayer of very many; and that his work may not be dissipated and lost in the vicissitudes of war and a new administration is our earnest hope and prayer.

THE LIVING CHURCH relief fund for distribution through the American churches in Europe under the direction of Archdeacon Nies is making excellent progress. The acknowledgments made this week cover contributions large and small, and are in many cases accompanied by most appreciative words from those who desire to help. For all these we feel very grateful, and if personal letters of acknowledgment are not sent, we ask that our friends will understand that the gratitude with which they are read is not lessened thereby.

Contributions for Relief Fund

The following is the list of contributions for the week ending Tuesday, November 24:

Previously acknowledged	$ 534.80
Anon.	200.00
A Pennsylvanian	300.00
James Pember*, Tarboro, N. C.	10.00
Anon.	10.00
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Miss S. E. Wilson*, Washington, D. C.	1.00
A. S. F., Covington, Va.	1.00
Miss Rosa Woodberry, Atlanta, Ga.	3.00
Anon.†	10.00
In memory of Rev. Wm. E. Wright	2.00
Rev. Upton H. Gibbs, La Grande, Oregon	1.00
Church of the Transfiguration, Evergreen, Colo.	2.26
Miss Nancy M. Hitchcock, So. Pasadena, Cal.	5.00
L. M. Post, Essex, Conn.	5.00
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Rev. and Mrs. F. W. Ambler, Summerville, S. C.	2.00
Miss Elizabeth Ackley, New York City	5.00
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F. B. M., St. Paul	1.00
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Rev. Allen Judd, Des Moines, Iowa	2.00
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F., Minneapolis	5.00
Miss Lucy Swan Kennett, Cambridge, Mass.	15.00
Miss K. G. Melville, Elizabeth, N. J.	15.00
Rev. Leigh R. Urban, Astoria, N. Y.	5.00
L. W. Menocal, Upper Montclair, N. J.	5.00
A Member of St. Clement's, Philadelphia	2.00
A Friend	2.00
St. Stephen's Church, Paynesville, Minn.	5.00
Miss Abigail L. Harwood, Charlotte, N. C.	1.00
Bishop Garrett Chapter D. K., Texarkana, Texas	10.00
A Churchman, Havana, Cuba	2.00
Anon.	25.00
Mrs. Ada F. Riddle, Caldwell, Idaho	2.00
W., Connecticut	5.00
J. W. Vance, M.D.*, Madison, Wis.	5.00
Mr. W. S. Picard, Jackson, N. C.	1.00
Mrs. W. S. Pickard, Jackson, N. C.	1.00
Mrs. H. B. Hardy, Jackson, N. C.	1.00
Woman's Aux., Ch. of the Saviour, Jackson, N. C.	2.00
S. L. D.*	1.00
Rev. Jos. A. Stewart, Pittsburgh	5.00
St. John's Church, Kewanee, Ill.	34.00
Jas. M. Woodman*	5.00
Mrs. Wm. Gold Hibbard, Chicago	25.00
S. R. B., Greenwood, Colo.	1.00
Mrs. Linn Harbaugh, Chambersburgh, Pa.	1.00
R. O. Kirby,* Paris, Ill.	10.00
Mrs. Abbott Thorndike, Sioux City, Iowa	5.00
	$1,354.56

*Preference to be given to work among Belgians.
†Preference to be given to work in Munich or Dresden.

ANSWERS TO CORRESPONDENTS

NON-ROMAN.—(1, 2) "Maudlin" is the customary pronunciation in England of "Magdalen" and your reference may probably be to St. Mary Magdalen's Church, Old Fish street, London; though very likely there are other churches of the same name in London.—(3) We cannot say.—(4) Vernon Hereford is an English priest who received episcopal orders irregularly and is no longer recognized as one of the clergy of the Church of England.—(5) Gerald O'Donovan is understood to be the pen name of a clergyman of the Church of Ireland.—(6) We do not know the incident.

PERPLEXED.—(1) If the question has to do with the legal status of the parties it would be necessary for information to be given as to the grounds upon which the respective divorces were granted.—(2) It is conceivable that such persons might have a technical standing as communicants while yet the rector might consistently feel that they ought not to serve on particular committees. Failure to excommunicate does not necessarily involve freedom from blame. We cannot express an opinion without fuller information.

C. A. J.—In a solemn procession, the celebrant, being vested in cope, is at the rear of the procession even though a Bishop or other dignitary may precede him. But this does not apply to the ordinary procession, merely for entrance to the church.

M. D. H.—There is no publication giving the birth dates for the clergy and we have no information as to your request.

IN THE fellowship which is established in prayer between man and God we are brought into personal union with Him in whom all things have their being. In this lies the possibility of boundless power; for when the connection is once formed, who can lay down the limits of what man can do in virtue of the communion of his spirit with the Infinite Spirit?—*Westcott.*

THE LESSON OF ADVENT

BY H. C. TOLMAN, D.D., LL.D.

THE FIRST SUNDAY IN ADVENT

THE Church throughout the world celebrates the beginning of another Christian Year. In every Christian land special chants are sung, special prayers are offered, special sermons are preached, and the church bells ring to usher in the Advent season. It is a beautiful custom that four Sundays should be set apart as a time of preparation for the Holy Nativity of the Lord Jesus, just as it is a beautiful custom that the world should halt in its whirl and rush of business and pleasure and for forty days prepare for the solemn scenes of the Crucifixion and the joy of the Easter dawn.

The Christian year is full of hallowed associations, and as we contemplate them, we should draw nearer the great loving heart of the Redeemer. Let us not for a moment allow these holy things to become mechanical. Let us not for a moment ask ourselves simply what is *socially* proper for us at this season.

Advent means something more than singing the *Benedictus:* something more than purple vestments of penitence. The words of the sacred chant must be a part of our own experience. It must be the expression of my own soul's life when I say, "Blessed be the Lord God, for He has redeemed *me*—He gave light to me when I sat in darkness and guides my feet in the way of peace."

This is the Advent lesson, the coming of Christ into our own life.

What a transcendently holy thing this is! the entrance of Christ into our daily work, our daily duties, our daily thoughts, our daily aspirations, our daily trials, our daily sorrows. A life loses its monotony, and no burden is too hard to bear, because all is sanctified by His presence.

The Roman dogma of the Immaculate Conception teaches that the Virgin Mother must have been sinless to receive the Son of God. Whatever may be its theological value, there remains behind the controversies of the Franciscans and Dominicans, behind the quibbling of the schoolmen, this deep, underlying truth, that the human soul must be made pure and holy to be the abode of the pure and holy Christ.

This is the central thought of Advent. It is so easy for religion to become external and so easy to forget that Christianity is the life of Christ in the human soul.

We come to the Holy Communion and trust that in this sacrament of His love we are receiving our Lord into ourselves. If our hearts are made more fit to be His sacred habitation, the divine presence does enter there in greater fulness. But first the preparation.

Darkness and light cannot dwell together, neither can hate and love, cleanness and uncleanness, truth and untruth.

Can the Lord of Purity, the Lord of Love, the Lord of Truth, the Lord of Light, enter and abide in the soul which is filled with impurity, hate, untruth, prejudice?

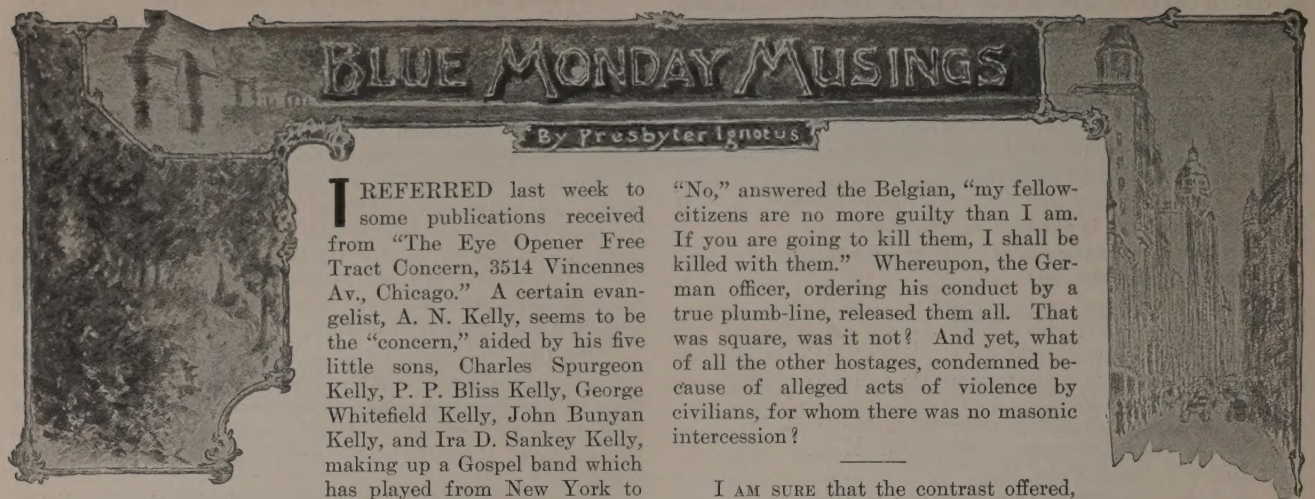
He stands at the door waiting for us to receive Him.

How touchingly is the coming of Christ to the human soul illustrated by Holman Hunt's beautiful painting, "The Light of the World." The Christ approaches in the darkness. The light He carries falls on the brambles and weeds, the tendrils of the ivy, the rusty bars and nails which fast bind the closed door. The saintly form of the Redeemer is robed in priestly vestments, the symbol of His royal and prophetic power. The crown is interwoven with thorns bearing tender leaves to be the balm of human hearts. He waits that the door may open to let Him in.

May our hearts be open to the Christ at this Advent season. May He enter in, dispelling by His holy presence all unworthy thoughts and imaginings, and may He make His abode there the throne of His Kingdom of Love, guiding every act and filling us with the spirit of His divine consecration and service.

What infinite joy to the heart of God when He sees the Christ image in the soul of man. Jacob Riis tells how the old silver-smith of Hamburg takes the metal with all its dross and alloy and heats it in his crucible. In long watchings he waits patiently for the transition. He smiles at last when he sees reflected his own image, for then he knows the precious and genuine silver has come.

So God smiles when He sees His own image reflected in human hearts, for then He knows the Sacrifice of Calvary is consummated in that life; but it is not consummated until then.



I REFERRED last week to some publications received from "The Eye Opener Free Tract Concern, 3514 Vincennes Av., Chicago." A certain evangelist, A. N. Kelly, seems to be the "concern," aided by his five little sons, Charles Spurgeon Kelly, P. P. Bliss Kelly, George Whitefield Kelly, John Bunyan Kelly, and Ira D. Sankey Kelly, making up a Gospel band which has played from New York to California. I hazard a guess that Mr. Kelly inclines to the Anabaptist persuasion; but his mission is to prophesy against modern money-raising methods, and I own a good deal of sympathy with what he writes:

"For years we have tried, by plain, honest preaching, to show the churches generally the great sin of worldly fairs, festivals, and other means of whipping dimes out of old Nick. We have also printed and circulated, all over the world, free of cost, thousands of radical Eye Opener tracts, papers, and books, in hopes of opening the eyes of professed Christians along the line of the blightening influence of the modern, worldly, fashion-bulletin-board and play-house church. In all our efforts along these radical lines, we have won great victories. Hundreds of ministers have secured and circulated our tracts among their members, thereby breaking up these soul destroying methods."

Some of his parodies of old hymns, written as if for the use of "worldly Christians," are really suggestive and worth considering, *e. g.:*

No. 13. THE PLAY-HOUSE CHURCH.

"Would you fall in line with those not behind,
Come and join our modern play-house church.
Sport of every kind, you will always find,
If you occupy with us a perch.

CHORUS.

"Playing, playing,
Playing around their new golden calf,
Playing, playing,
Oh hear how the Christians scream and laugh.

"Our Church could not move without the cook-stove,
For it's like the engine to the train;
How oft we have proved, men for food they love,
Will give us their dimes as if insane.

. . .

"We play euchre game, gambling with the same,
For our church must have the dimes you know
Though some folks do claim this drives souls to shame,
We must pay our church debts as we go. . . . "

THE CLIMAX of absurd legislation of a repressive kind seems to have been reached by an act of the Massachusetts Legislature forbidding the display of a red or a black flag in any procession. Two workmen have just been condemned, under this law, to pay a fine of $25 each for having borne red banners inscribed "Liberty or death." Judge Quinn, of the Superior Court, in imposing this fine, said: "It seems to me that there was a spirit of defiance in the words 'Liberty or Death' on one of the flags." Some one should introduce His Honor to Patrick Henry, late of Virginia!

Where the shoe pinches, however, is that the law, construed literally, will prevent Harvard students from displaying their crimson ensign. Socialists may very well be fined, or imprisoned, or both; but the courts must not lay sacrilegious hands upon the members of our oldest University!

Now we shall see whether the law will be repealed, or Harvard be compelled to change its colors.

A strange tale comes to me from Louvain, which is certain to interest all Eastward travelers. When that ancient university town was sacked by the German invaders, fifty citizens were seized, bound, and ordered shot. The firing party had already raised their rifles, when one of the fifty, a freemason, made a mason's sign. The German officer was himself a mason; he recognized the sign, and ordered the maker of it to be set free. "No," answered the Belgian, "my fellow-citizens are no more guilty than I am. If you are going to kill them, I shall be killed with them." Whereupon, the German officer, ordering his conduct by a true plumb-line, released them all. That was square, was it not? And yet, what of all the other hostages, condemned because of alleged acts of violence by civilians, for whom there was no masonic intercession?

I AM SURE that the contrast offered, unintentionally, by this church notice, cut from a New York paper, will amuse no one more than the morning "attraction" himself:

THE ASCENSION
5th Avenue & 10th Street.
REV. DR. PERCY STICKNEY GRANT, Rector.
11 A. M., Rector.
8 P. M., "Elijah."

It is announced in another New York account of a "fashionable" wedding at a Broadway church that "in addition to the usual preliminary musical programme, as soon as the guests were seated the Sanctus was sung by the full choir."

New liturgical uses!

A VERY INTERESTING pamphlet on *The Advance of Islam* comes to me from the Institute of Pius IX. at Rome, signed by "M. L. S." Collating Mrs. Humphrey Ward's and Mr. Winston Churchill's religious fiction with President Eliot's "New Religion" and Dean Hensley Henson's recent attack on the Bishop of Zanzibar, as all utterances of "distinguished Protestants," the writer urges that the attitude of "liberals" towards our Lord is practically identical with that of Reformed Jews and Young Turks. There follows a somewhat hysterical account of the Mohammedan Mission for the conversion of Europe, under the direction of the Khwaja Kamal Ud-Din of Lahore, whose chief work so far has been the "conversion" of an Irish peer, Lord Headley. I think we need scarcely fear a general apostasy to Islam, even in the light of Mr. Chesterton's *Flying Inn;* but the logical outcome of "liberalism" is a friendly attitude toward the False Prophet's religion. And we do not forget Bernhardi's statement that "Turkey is Germany's natural ally!"

HERE IS a thoughtful little poem sent by some unknown friend:

"THE QUESTIONER

BY CARL WERNER

"I called the boy to my knee one day,
And I said: 'You're just past four;
Will you laugh in that same lighthearted way
When you're turned, say, some thirty more?'
Then I thought of a past I'd fain erase—
More clouded skies than blue—
And I anxiously peered in his upturned face
For it seemed to say:
'Did you?'

"I touched my lips to his tiny own
And I said to the boy: 'Heigh, ho!
Those lips are as sweet as the hay new-mown;
Will you always keep them so?'
Then back from those years came a rakish song—
With a ribald jest or two—
And I gazed at the child who knew no wrong,
And I thought he asked:
'Did you?'

"I looked in his eyes, big, brown, and clear,
And I cried: 'O boy of mine,
Will you keep them true in the after-year?
Will you leave no heart to pine?'
Then out of the past came another's eyes—
Sad eyes of tear-dimmed blue—
Did he know they were not his mother's eyes?
For he answered me:
'Did you?' "

FIRST SUNDAY IN NEW YEAR TO BE DAY OF INTERCESSION IN ENGLAND

The King Sanctions a Proclamation to that Effect

DEATH OF BISHOP BLYTH

The Living Church News Bureau
London, November 10, 1914

THE Archbishops of Canterbury and York have made public an important announcement with reference to their calling the nation to the observance of a special day of prayer. The first Sunday in the new year (January 3, 1915) will be observed as a Day of Humble Prayer and Intercession to Almighty God on behalf of the cause entrusted to our king, our empire, and our allies, and on behalf of the men who are fighting for it on sea or land. The Archbishop of Canterbury has been in communication with his Majesty the King as to the observance of this day throughout the nation, and he has received the following letter:

"BUCKINGHAM PALACE, October 26, 1914.

"MY DEAR ARCHBISHOP:

"The King has lately received numerous communications from different quarters urging upon his Majesty the necessity for a Day of National Humiliation and Prayer. Personally the King is disinclined to advocate the use of any term which might plausibly be misinterpreted either at home or abroad. At the same time his Majesty recognizes the national call for united prayer, intercession, thanksgiving, and for remembrance of those who have fallen in their country's cause. It seems to the King that the beginning of the year would be a fitting season to be thus solemnized; and his Majesty thinks that Sunday, January 3rd, might well be the chosen day.

"Yours truly,

"STAMFORDHAM."

The Archbishops of Canterbury and York, when the time draws near, address the members of the Church of England as to the manner of observing this call to prayer, and they are in a position to state that the authorities of the Roman Church in England will make corresponding arrangements, and that the appointment of the day named meets with the hearty support of the authoritative representatives of the Protestant bodies.

Lord Kitchener's earnest appeal to the public to help in maintaining sobriety among the soldiers in training by abstaining from the practice of "treating" them and thus inciting the men to intoxicating drink, has been strongly endorsed by the Archbishop of Canterbury in a public speech, and more notably by a formal appeal to the nation. The Archbishop, speaking at Bromley, in Kent, said that self-control and self-discipline must be inculcated in our people in the present time of test and strain if we were to hold our own. The whole cause of much intemperance in many places was "treating" by friends who, in an exciting moment, thought that by offering men "drink" they were giving them kindly encouragement. Before the Minister for War made his appeal in regard to this matter he had had many conversations with him about it. It had not been done lightly or thoughtlessly, and civilians had got to respond to the appeal. Later the following appeal to the nation was issued by the Primate:

"At this crisis in our history, I should like to make an appeal to those who care to listen.

"Lord Kitchener has just told us in restrained and measured words that if the men who are giving their services to King and country are to be fit for the great task entrusted to them, we must help them to keep clear of temptations which are shown by every day's evidence to be perilously rife. This weighty counsel or warning comes to us at an hour when we who are precluded from a soldier's activities are wondering in what way we can best carry our share of the national burden, what sacrifice of ease or comfort we can most usefully make in addition to gifts of a more obvious kind. Every one of us wants to help, and in some way or other to 'spend and be spent.'

"Lord Kitchener's appeal seems to give a special opportunity. If those who can rightly do so, and who care sufficiently to make what would be a real and sustained act of self-denial, were to undertake to be themselves 'abstainers' during the continuance of the war, the resultant good might be such as to surprise us all. Other countries are doing something like it. Why not we? It is not every one who can, or perhaps ought to, do it, and it would be the merest impertinence were we to censure or even to criticize those who prefer to stand outside such an effort and to let their own free-will offering be some act of another kind. But I believe that there are many who, when they have thought it over, would like to take the course I suggest. By doing so they would strengthen the hands of those soldiers—the large majority of our troops—who are manfully resisting such temptation. They would be seizing the opportunity to bear a deliberate part in the self-denial and self-discipline of the hour. Their example would make the rough roadway a little easier for those wives and mothers to whom unusual circumstances and hourly anxiety are, with sad effectiveness, bringing unusual temptation. They would, in short, in a quiet and unobtrusive way, be following a definite rule of our Faith: 'Bear ye one another's burdens and so fulfil the law of Christ.'"

Yesterday week, All Souls' day, the Archbishop of Canterbury, preaching to a large mid-day congregation at All Hallows', Barking-by-the-Tower, on the occasion of the patronal and dedication festival of the church, spoke at some length on the duty and function of Holy Church in bringing comfort to the bereaved, and referred to the natural instinct which led people to pray for their loved ones who have passed within the Intermediate State.

He said that a fearful toll of death had been taken by the war. Never were there so many homes in mourning, and from them often went up "a bewildered cry, spoken or unspoken." That cry did not, he thought, mean unbelief. There was no lack of faith or courage. Rather, people were sent to their knees in reverent trust in God as their help in trouble. Proceeding, the Archbishop said they needed to be on their guard lest in one who thus reverently and trustfully prayed and wondered, they discouraged "the upraising of the devout soul in prayer for the loved one out of sight." Surely now there was a place in their prayers for the recognition of the instinctive, natural, loyal craving of the bereaved. The abuses of nearly four hundred years ago need not now hinder the reverent and trustful prayer of a wounded spirit who feels it natural and helpful to pray for those it would not see again on earth, "but who in their Father's keeping still lived, and we might believe, went from strength to strength in truer purity, in deepened reverence and love."

The chaplain-general of his Majesty's army writes that in numerous field camps the chaplains have as yet no "quiet corner," either for themselves or for their fellow-Churchmen, who form over two-thirds of the forces. To meet this pressing need the Church Army has offered to provide, as a start, twelve Church rooms, entirely at its own expense, measuring 20 feet by 30 feet, and costing £130 each. The Church Army will add a small office for the chaplain, and supply one of its workers as an assistant. The chaplain-general has gladly accepted this generous offer, knowing, he says, that thousands of the men will welcome such a place for quiet and meditation, and for religious services, "so necessary to strengthen character amidst the trials and temptations of camp life."

The White Cross League is actively at work amongst the forces both of the navy and army. It is circulating a useful leaflet calling attention to the need of restraint especially with respect to the treatment of the wives and sisters, the women and children of the allies or of the enemy, and offers to address the men of both services upon the principles of morality and Christian purity when opportunities are afforded.

The *Times* of last Friday contained the following announcement in its column of "Deaths":

BLYTH.—On Thursday, the 5th Nov., very peacefully, at 97, Comeragh-road, GEORGE FRANCIS POPHAM BLYTH, Bishop in Jerusalem for 27 years, Sub-Prelate of the Order of St. John of Jerusalem. Funeral on Saturday, November 7th, at St. Paul's, Hammersmith, at 3 P. M. Indian and Egyptian papers, please copy. Friends will please accept this, the only intimation.

The recent retirement of Dr. Blyth from his long and honorable tenure of the English bishopric at Jerusalem has soon been followed, as we see above, by his departure from this world.

This bishopric, which recalls unpleasant memories in connection with its previous history, was happily reconstituted on sound lines in 1887 in response to the earnest desire of the Orthodox Greek Patriarch of Jerusalem, who considered it "necessary that a Bishop of the Church of England . . . should be placed in the Holy City"; and the following statement was put forth by Archbishop Benson, dated February, 1887, in regard to the matter:

"The Bishop to establish and to maintain, as far as in him lies, relations of Christian charity with the other Churches represented in Jerusalem, and especially with the Orthodox Greek Church; his particular case to be, in general, to convince those Churches that the Church of England does not wish to divide, nor distrust, nor in any way interfere with them, but rather to render them such assistance as they may desire, with a view to coöperate on Catholic principles and in the prospect of Christian unity."

The Ven. Archdeacon Blyth was chosen to be the Bishop, and was consecrated on Lady Day, 1887. In the same year the Bishop opened the "Jerusalem Bishopric Fund" (now called the

"Jerusalem and East Mission Fund") for the maintenance and development of work begun with donations placed in his hands by personal friends. A "Land and Buildings Fund" was opened in 1890 by which the Bishop was enabled to begin the erection of St. George's College with the collegiate church at Jerusalem, and other buildings at Jerusalem, Haifa, and Cairo. The "Egyptian Bishopric Endowment Fund" was opened in 1898. St. George's College building was commenced in 1894, and the nave of the collegiate church was consecrated on St. Luke's day, 1898. On All Saints' day, 1910, the chancel and transepts of the church were consecrated. The college is not only the headquarters of the mission, but also intended for the training of missionaries. The collegiate establishment provides for four resident canons, whose duty, as scholars and specialists, is to further the objects of the mission: (1) in its intercourse with the ancient Churches of the Holy Land; (2) in mission work amongst the Jews and Moslems; (3) in study of liturgies and Church history; (4) in education. Attached to the college is the choir and St. George's Boys' School, St. Mary's Home and Orphanage for girls, and St. Helena's Nursing Home and Dispensary. All this notable and valuable work has been achieved in God's providence through Dr. Blyth's episcopate. The oversight of English congregations within the extensive area of the bishopric has formed, moreover, a large portion of the Bishop's activity. Churches have been built and consecrated in Egypt at Port Said, Ramleh, Assouan, Helouan, and Suez. The Bishop was elected to the joint presidency of the Anglican and Eastern-Orthodox Churches Union at the anniversary in 1911 after the decease of Bishop Collins, and there is again a vacancy to be filled. In the tribute to Dr. Blyth in the recently issued fifth report of the Union it is said that he had succeeded in completely winning the trust and respect and affection of the Orthodox people and authorities:

"Setting his face steadfastly against proselytism by the Church Missionary Society or others from the ancient Churches in the land, intervening at times with wisdom and success to prevent or heal local differences and divisions in the Orthodox Church and to keep the people faithful to their own Communion, he has done an invaluable work in setting forth the Catholic principles of the English Church and establishing close relations with the Easterners. And it is added that few probably outside of Palestine appreciate fully the exceptional position and influence which his judgment and knowledge of Eastern ecclesiastical matters have won for him and for the English Church among the Orthodox clergy and people."

"Grant him, O Lord, eternal rest: and may light perpetual shine upon him!"

Another greatly felt loss has been sustained by the Anglican and Eastern-Orthodox Churches Union in the decease of the Hon. District Secretary for Great Britain, Prebendary Hellier. Shortly after he was made rector of Dinder and prebendary of Dinder in the diocese of Bath and Wells in 1911, he became the organizing secretary, and the large increase of members of the Union and marked progress of the work in England since his appointment was mainly due to his fervent zeal and untiring energy. Prebendary Hellier had previously been a devoted parish priest at Nempnett Thrubwell, his birthplace in Somerset, and afterwards at St. Martin's, Roath, Cardiff. He is said to have made the little village church at Nempnett a pattern for beauty and devotion. His last benefaction to it was a beautiful chancel screen, surmounted by the mystic rood. He was at the recent anniversary of the A. & E.-O. C. U. in London, and on his return home he fell mortally ill after an early Sunday Eucharist. Last Tuesday his body was buried in the Hellier family vault within Nempnett church. May he rest in peace!

J. G. HALL.

STOPPING THE PROCESSION

THE FACT that the little we can do to make the world better is small indeed is often our excuse for doing nothing, but it is a very poor excuse. In reality it should be the very reason why we should do our little and do it up to the limit of our best possible. The world is not made better all at once and by the big achievements of one or two; it is a slow process, and the little goodnesses of a multitude of people combine to make it possible. If it came easily and suddenly and through individual effort, we might easily shoulder our responsibility on some one else, but when it is such a slow business at which a multitude must work, then to neglect our part is a sin and a crime. Because it is so little that the best of us can do, it is all the more important that the little be done after the best fashion, lest the whole process, so slow and laborious at best, still stay and linger for want of us. No, we ought not to stop the procession.—*Selected.*

DEATH OF AGED PRIEST IN NEW YORK

Rev. Dr. Crary Passes to His Rest

YEAR'S WORK OF THE CHURCH MISSION OF HELP IS RELATED

New Craft Launched for Work Among Seamen

OTHER NEWS OF THE METROPOLIS

New York Office of The Living Church
11 West 45th St.
New York, November 23, 1914

THE Rev. Dr. Robert Fulton Crary, son of the late Edward C. and Cornelia Ludington Crary, died at his residence, the Teller Homestead, Matteawan, N. Y., on Sunday, November 15th, in the eightieth year of his age. Dr. Crary was one of the best known clergymen in the diocese of New York. He was graduated from the General Theological Seminary in 1861, and several years ago was made an honorary member of its associate alumni. He was canonically resident in the diocese of New York throughout his ministry, which began in 1861 when he was made deacon by Bishop Horatio Potter, who also ordained him priest in 1862. Dr. Crary was missionary at St. James', Caldwell, Lake George, and parts adjacent (then within the diocese of Albany) from 1861 to 1867 when he became rector of the Church of the Holy Comforter, Poughkeepsie, succeeding the late Bishop Scarborough. After forty years' service he retired with honors from active service. In 1864 Dr. Crary founded the Church of the Holy Cross, Warrensburg, N. Y. He received the degree of D.D. from St. Stephen's College in 1892.

The funeral service, which was largely attended by clergy of the diocese and elsewhere, was held in St. Luke's Church, Matteawan, on Wednesday. Bishop Burch officiated and was assisted by Archdeacon Pott, the Rev. C. A. L. Strömbom (now rector of the Holy Comforter parish, Poughkeepsie), Rev. John Crary Lord of Navesink, N. J., Rev. Wm. F. Lewis of Peekskill, N. Y., and Rev. F. M. Townley of Brooklyn. Interment was made in St. Luke's churchyard.

Church Mission of Help

In the parish house of the Church of the Heavenly Rest were gathered about 125 persons on Tuesday, November 16th, to hear of the year's work of the Church Mission of Help. The Rev. Wm. T. Manning, D.D., president of the society, spoke in his strong, forcible way of the work being done by the society. After the business of the meeting, the reading of the treasurer's report, etc., the society's Secretary, Miss Adams, spoke on "Some Phases of the Work"—that with the delinquent colored girl, the unmarried mother, the work of the volunteer, preventive work, and of the future before the Church Mission of Help. The Rev. Dr. Ernest M. Stires, chairman of the finance committee, then spoke on the many needs and the importance to the clergy and the Church of having such a work done. He also spoke of the appeal that the work makes to the imagination; that the work is of too delicate nature to reveal the sadness of stories that come to it. He said: "If someone, or a dozen someones, could give another thousand dollars for another worker, where she is needed quickly, or if several women could divide such a sum, some of the immediate needs would be met."

There was deep interest manifested by those present. In the audience was a large sprinkling of the prominent clergy of New York. The annual religious service of the society is to be held on Sunday, February 7, 1915, at 4 P. M., at St. Thomas' Church. The sermon will be preached by the Rev. George Hodges, D.D.

New Craft for Seamen's Institute

An event of unusual interest to the friends of the Seamen's Church Institute was the launching of a tender for the use of the society, which took place on Monday afternoon, November 23rd. From the annual report of 1903, we quote: "It had long been felt that in order to meet the needs of seamen properly in this port, a staunch steam boat was required. In April, 1903, the society purchased a suitable vessel, which was renamed *Sentinel*. On November 10, 1903, the *Sentinel* was dedicated to the service of God by the Rt. Rev. H. C. Potter, D.D., LL.D. In his address the Bishop said: "We should extend to all with whom we come in contact the benefits of our Christian religion. The sailors should carry with them the Christianity of the port from which they come and it is our duty to help them do it. Here also when the sailor lands he should be protected, and should be received with a Christian welcome that would protect him from bad influences."

The *Sentinel* has served the purpose of visitation of vessels of all nationalities incoming and outgoing, to minister good in any and every way possible. This is a new sphere of most important work, and great indeed are the possibilities. During the twelve years the

Sentinel made 3,948 trips, 20,511 men and 21,388 pieces of dunnage were transported, and 8,499 vessels were visited.

The new craft is the *J. Hooker Hamersley*. She is an enlarged and improved reproduction of the *Sentinel*. The name of the donor is Louis Gordon Hamersley, and the boat is named in memory of his father, Mr. J. Hooker Hamersley. The vessel was named by Mrs. Samuel Neilson Hinckley, Mr. Hamersley's sister. It was built at the yard of the W. R. Osborn Estate, Croton-on-Hudson.

At the recent diocesan convention, Mr. Edmund L. Baylies, who has taken a very active interest in the building plans and general work of the Seamen's Institute, made an interesting report of its progress during the year. The speaker made use of facts and figures to justify the expenditure of the large amount of money needed for the new and better site and the great building. He said there were 518 rooms, and these were occupied every night. Between 7,000 and 8,000 meals are served every day. The receipts pay all expenses of food and servants. Religious services are held in six different languages: Spanish, German, Danish, Russian, Swedish, and English. The Rev. Archibald R. Mansfield is superintendent.

New Building at Verbank

On Sunday afternoon, November 15th, Bishop Greer laid the cornerstone of a new building, to be used as a school and for chapel purposes at Hope Farm, Verbank, N. Y. Afterward the Bishop confirmed ten children belonging to the farm. The Rev. Thomas R. Hazzard, superintendent, assisted in the services. This institution is a protectory for children of the diocese.

Gifts at Port Chester

The following memorials and thank-offerings were presented to St. Peter's Church, Port Chester, and were blessed on All Saints' day, some of them being used for the first time at the services on that day: a fair linen cloth, an embroidered pall and purificators, given as thank-offerings; a silver bread box, given in loving memory of Robert Edward Cook; two silver and glass cruets given in loving memory of William Newman Slater; a violet burse and veil, given in loving memory of Henry B. Lupton; a red burse and veil; a private communion service, consisting of chalice and paten, two cruets, a bread box and spoon, given in loving memory of Amelia Maria Hall; a silver baptismal shell, given in loving memory of Charles H. and Maria Fehrs; a gift of $10.00, to be used for altar furnishings; and a white burse, veil, stole, and maniple, given by the Sunday school as a memorial to various members and teachers, who have entered into life eternal.

At a parochial supper in the rooms of this parish, at which more than 500 were served, after-dinner speeches were made by the Rt. Rev. Chas. S. Burch, upon The Relation of the Parish to the individual; by the rector, the Rev. Harry B. Heald, on The Relation of the Parish to the Community; and by the Rev. H. L. Burleson, D.D., on The Relation of the Parish to the Church at Large. Great enthusiasm was manifested and it is believed that all the activities of the parish will be stimulated by the gathering.

Trinity Church Items

Mr. William J. Boyd, for twenty years an usher in Trinity Church, has been elected sexton, to succeed William C. Broughton, who died recently. Mr. Boyd has long been a communicant of Trinity parish, and many years ago was a member of a Sunday school class in St. Paul's chapel, under Mr. Tuttle, now Presiding Bishop of the American Church.

Preachers at the noonday services at Trinity Church during December will be the Rev. Howard C. Robbins, Rev. G. Ashton Oldham, Rev. C. N. Field, S.S.J.E., and Rev. C. N. Moller.

Receptions to Clergy

Two clergymen recently settled in parishes as rectors were tendered receptions by their parishioners during the last week. The Rev. Harry B. Heald, rector of St. Peter's Church, Portchester, on Tuesday evening, November 17th, and the Rev. Francis A. Brown, rector of St. Mary's Church, Manhattanville, New York City, on Wednesday evening, November 18th.

Archdeaconry of Orange

The Archdeaconry of Orange recently held its annual meeting in Christ Church, Suffern. After the celebration of the Holy Communion there was a business session at which the following members were elected to the board of managers of the diocesan missions and Church Extension Society: to represent Sullivan county, Rev. W. W. Reid; Ulster county, Rev. R. C. Searing and Mr. Maitland Armstrong; Orange county, Rev. W. M. Pickslay and Mr. Hoffman Miller; Rockland county, Rev. H. P. Seymour and Mr. Goday. Archdeacon Hulse read his report. The project of holding Sunday School Institutes at various centers of the archdeaconry was approved, and a committee was appointed for this purpose.

Richmond Archdeaconry

The archdeaconry of Richmond met in All Saints' Church, Mariner's Harbor, Staten Island, on Tuesday, November 17th. The retiring officers were reëlected. The Rev. Dr. Edward A. Dodd and Mr. Arthur A. Michell were elected representatives from Richmond county on the diocesan board of missions and Church extension. It was decided to organize Sunday School Institutes in certain centers of the archdeaconry.

Woman's Auxiliary

The Advent meeting of the Woman's Auxiliary is appointed for Tuesday, December 1st, at the Cathedral, beginning at 10:30 with Holy Communion and sermon by the Bishop of New York. In the afternoon there will be addresses in Synod Hall by the Rt. Rev. Benjamin Brewster, D.D., Bishop of Western Colorado, the Rt. Rev. George Biller, Jr., D.D., Bishop of South Dakota, Rev. Arthur R. Grey, D.D., educational secretary of the Board of Missions, and the Ven. James S. Russell, Lawrenceville, Va.

PHILADELPHIA NOTES

The Bishop's Conferences

As announced last week, Bishop Rhinelander will give a course of conferences or instructions at Houston Hall of the University of Pennsylvania, Thursday afternoons December 3rd to January 21st. He has given this course in some parish church heretofore, but this year, at the earnest invitation of a group of students belonging to the Church, and with the support of the University Christian Association, he has consented to give them in a University building. An invitation to attend has been issued to the members of the University, both faculty and students, and to all those persons who may be interested in the subjects. The general subject will be "The Christian Character as Related to the Christian Creed." December 3rd the Bishop will speak of Character the Aim of Christianity; December 10th, The Character of Christ the Test and Standard; December 17th, The Christian Character dependent on Personal Religion; January 7th, Faith Essential to Discipleship; January 14th, The Creed as the Voice of Faith, and January 21st, The Holy Spirit and the Christian Life. The lectures will be delivered at four o'clock.

Bequests to be Paid

Bequests of $27,500 to charitable and religious institutions, which have been held up for six years through litigation over the will of Miss Augusta Taber, will soon be paid under a compromise announced a few days ago when the will was finally admitted to probate. In the period the will has been in dispute, the estate has increased in value from $70,000 to $100,000. Church institutions which have benefited under the will are the Italian Mission, Eleventh and Christian streets, $3,000; Society for the Relief of Widows and Orphans of Deceased Clergymen, $500; and the City Missions, for the Home for Consumptives at Chestnut Hill, $700.

Dr. Bratenahl Declines

The Rev. G. C. F. Bratenahl, D.D., has declined his election to the superintendency of the city missions in this city. This leaves this important position open. The Rev. H. Cresson McHenry, who has been assistant superintendent for nearly twenty years, has been in charge of the work since the resignation of the Rev. Herman L. Duhring, D.D.

G. F. S. Elections

At the annual meeting of the Pennsylvania diocesan organization of the Girls' Friendly Society, held in October, the following officers were elected to serve for the year: President, Miss Susan D. Wilson, 909 Clinton street, Philadelphia; Vice-Presidents, Miss Margaret C. Maule, Miss Margaret McF. Lukens, Mrs. Henry M. Medary, Mrs. Walton B. McDaniel, Mrs. I. Pearson Willitts; Secretary, Miss Marie W. Paul; Treasurer, Miss A. Adele Leach.

"THE BLUES"

My mother's blue eyes! blue sky, blue flag, blue sea!
"The blues"? O fair blue sea! O bonny blue flag!
World-clasping blue with edge beyond the crag
Where Morning first coming paints in glee!
All nature's blues are beautiful to me.
I cannot get "the blues." I cannot drag
My spirit in the dust. Like some proud stag
That spurns the rock, leaps many a fallen tree.

Swims lakes, outruns the wind, sniffs danger as a friend,
So stands my soul on threshold of each day,
And welcomes whate'er God sees fit to send.
Soul thinks that God lets nothing go astray.
O who would wrap himself in clouds of gloom,
When sun enough will make the granite bloom?

LE ROY TITUS WEEKS.

LOVE ONE another in spite of your differences, in spite of your faults. Love one another, and make the best of one another, as He loved us, who, for the sake of saving what was good in the human soul, forgot, forgave, put out of sight what was bad—who saw and loved what was good even in the publican Zaccheus, even in the penitent Magdalen, even in the expiring malefactor, even in the heretical Samaritan, even in the Pharisee Nicodemus, even in the heathen soldier, even in the outcast Canaanite. It is very easy to fix our attention only on the weak points of those around us, to magnify them, to irritate them, to aggravate them; and, by so doing, we can make the burden of life unendurable, and can destroy our own and others' happiness and usefulness wherever we go. But this was not the love wherewith Christ loved us; this is not the new love wherewith we are to love one another.—*Arthur P. Stanley.*

SUNDAY SCHOOL CONVENTION IN BOSTON

S. S. Union Holds Meeting and an Exhibit

ANNIVERSARY OBSERVED AT RESCUE MISSION

Death of Charles S. Swift

OTHER NEWS OF CITY AND SUBURBS

The Living Church News Bureau
Boston, November 23, 1914

THE tenth annual convention of the Sunday School Union of the diocese of Massachusetts was held on Tuesday, November 17th, beginning with Holy Communion at 10 A. M., in the Cathedral, when Bishop Lawrence was celebrant and preacher. The Bishop reviewed the growth of the Union during the past ten years in such a way as to emphasize what it had done to help bring about a changed attitude towards the whole question of religious education in the Sunday school, the parishes, the diocese, and the whole American Church. The business meeting followed with the Bishop, who is president of the Union, in the chair, when reports were received, routine business dispatched, and the officers for the ensuing year elected as follows: Vice-President, the Rev. Alexander Mann, D.D.; Secretary, the Rev. Frederick W. Fitts; Treasurer, Mr. Henry G. Vaughan.

The afternoon was devoted to sectional conferences for teachers of the kindergarten and primary department, conducted by Miss Marion L. Weston, teacher in the Sunday school of the Church of Our Saviour, Roslindale; for teachers of the junior department, conducted by the Rev. Henry Sherrill, superintendent of the Sunday school of Trinity Church, Boston; for teachers of the senior department, on "How to Teach the Scholars to Worship," conducted by the Rev. Warner F. Gookin, superintendent of the Sunday school of St. John's Memorial Chapel, Cambridge. At four o'clock a general conference was conducted by the Rev. Ernest J. Dennen, rector of St. Stephen's, Lynn, and Archdeacon-elect of Boston, on "The Observance of Christmas."

An exhibit of work from the Sunday school of the Church of the Epiphany, Winchester, was a feature of the convention which attracted much attention and showed excellent work in the carrying out of the curriculum of the diocese for the Sunday schools of its parishes and missions.

Anniversary at Rescue Mission

On Thursday, November 19th, at the Church Rescue Mission, the twentieth anniversary of Mr. Sam. F. Jones, who for that time has been in charge of this branch of the City Mission's work, was held in the Cathedral. The address was made by the Rev. Jay S. Budlong of Minneapolis, Minn., on "The Down and Out." Mr. Jones, who has been assisted by his wife, has persevered in this most difficult work, passing through dark days of broken health when Mrs. Jones kept the mission going, coming back with renewed vigor to bring lost souls to Christ and discouraged men to the Helper of mankind. A successful wood yard and a "three penny lunch" have been run in connection with the Rescue Mission, in addition to the lodging house which shelters thousands of men during the year.

Death of Charles S. Swift

Christ Church, Hyde Park, and the diocese, have sustained a loss by the death of Charles S. Swift, who entered life eternal October 29th. Mr. Swift was clerk of the vestry of Christ Church and had been an active worker in many branches of parochial activity, teaching a Bible class, leading both in the chapter of the Brotherhood of St. Andrew and in the Junior department. He was brought up a Methodist, but upon reading Bishop Kip's *Double Witness of the Church* he was convinced of the Church's position and sought her communion through Confirmation.

The Rev. S. H. Jobe, who has recently entered upon the rectorship of St. Peter's, Cambridge, and his sister, Miss Jobe, were tendered a reception by the parishioners on November 20th.

The preacher at the Cathedral at noonday on the Fridays of November is the Rev. Arthur Ketchum, the new rector of Christ Church, Hyde Park.

At the regular monthly meeting of the Catholic Club for November, held at St. Philip's Church, Cambridge, the Rev. D. A. Parce, rector, steps were taken towards the publication of leaflets on "The State of the Faithful Departed" and on "Holy Matrimony."

WE SEE ALWAYS what we are looking for, and if our mind has become trained to look for trouble and difficulty and all dark and dreary things, we find just what we seek. On the other hand, it is quite as easy to form the habit of looking always for beauty, for good, for happiness, for gladness, and here, too, we shall find precisely what we seek.—*J. R. Miller.*

REVIEWING THE MISSIONS

Chicago Clergy Discuss the Aftermath at Deanery Meeting

FUND FOR AGED AND INFIRM CLERGY IS INCREASING

Anniversary Services at St. James'

OTHER LATE NEWS OF CHICAGO

The Living Church News Bureau
Chicago, November 23, 1914

CHICAGO Churchmen are now looking backward over the missions that were generally held in the city and to some extent in the diocese during the week of All Saints. At the meeting of the Northeastern Deanery at Trinity Church last week the general topic for the afternoon was "The Aftermath of the Mission." The speakers were the Rev. F. E. Brandt, the Rev. L. W. S. Stryker, the Rev. H. W. Schniewind, and others, in whose parishes missions were held. The general reports showed that the attendance had been good, and in some instances the estimated totals for the week were given. At Grace Church, Oak Park, for instance (the Rev. Harvey Officer, O.H.C., Missioner), the total for the eight days was over 5,900. Reports from Archdeacon Webber's mission at St. Paul's, Kankakee (the Rev. Richard Rowley, rector), told of large congregations, and of great interest throughout the entire community. At Trinity Church, Belvidere (the Rev. Gerald G. Moore, priest-in-charge), there were at times two hundred and twenty-five children attending the children's instructions, and large congregations assembled at other times.

This being the annual meeting of the Deanery, it was the occasion of elections, and the present officers were chosen for another term. The new committee on ecclesiastical topics consists of the Rev. Dr. J. D. McLaughlan, chairman, and the Rev. John M McGann and the Rev. H. B. Prince. That on civic topics is the Rev. Dr. W. O. Waters, chairman, with the Rev. W. C. Shaw and the Rev. F. E. Wilson. The committee on music is the Rev. Dr. J. H. Hopkins, chairman, with the Rev. H. J. Spencer and the Rev. E. H. Merriman. The committee on law and order is the Rev. H. B. Gwyn, chairman, with the Rev. G. M. Babcock and the Rev. L. F. Potter. The Rev. E. J. Randall was reëlected as the deanery's representative on the Anti-Saloon League of Illinois. During the morning an address was made by the Rev. E. J. Randall, calling attention to the Church Temperance Society's request that the clergy should preach on the temperance movement, on the Sunday next before Advent, November 22nd, and copies of a circular printed by the Illinois branch of the Anti-Saloon League, giving the latest data concerning the great and winning fight being waged against alcoholic liquors were distributed during the luncheon which followed the business meeting.

At the afternoon session an important committee was appointed, on the motion of the Rev. Irwin S. Tucker, to consider the possibility of sheltering some of Chicago's vast hordes of unemployed men, during the cold weather now upon us. Bishop Toll kindly consented to be chairman of this committee, the membership including the Rev. John M. McGann, the Rev. H. W. Prince, the Rev. Norman Hutton, and the Rev. H. B. Gwyn, who was subsequently elected its secretary. This committee met promptly, the next day, and will meet again next week, to perfect some plans which, if adopted, will be presented to the parishes and missions connected with the Northeastern Deanery (Chicago and suburbs).

An incidental feature of the sessions was the use of the room of the Luncheon Club of Business Women connected with the parish, who had given up their room in order that the clergy might use it for their luncheon. This club was organized about a year ago under the leadership of Trinity's rector, and its membership is recruited from the large number of office women and other self-supporting women who work in the business houses in Trinity's immediate neighborhood, and who can rarely afford the time to travel down town to the "loop" district for their lunch. Trinity Church is located on Twenty-sixth street.

While the attendance (about fifty) was not quite as large as at some annual meetings of the deanery, it was felt that this was a more than usually valuable meeting. The chairmen of the four standing committees above mentioned were elected a council of advice to the dean, to be consulted by him when necessary.

Bishop Anderson has issued a letter to the laity, which was

read by the clergy on the Sunday before Thanksgiving, concerning the Thanksgiving day offering for the diocesan fund for Aged and Infirm Clergy. The aim of this society is to provide an annual pension of at least $500 to clergymen of long service in the diocese who have retired on account of age. On our present list there are many such clergy whose average length of ministerial service has been thirty-three years apiece. Eight of these received last year an average of about $370 each from the fund. The society now owns assets of $51,795. This is an increase of $4,333 in a year. Mrs. Lydia B. Hibbard is the treasurer. Last year the offerings on Thanksgiving day or on some Sunday near that date were $1,975.45. This income was supplemented by receipts from individuals and from invested funds.

Offerings on Thanksgiving Day

Unusually large congregations surpassing the records of previous festal occasions attended St. James' eightieth anniversary services on the Twenty-third Sunday after Trinity, November 15th. The music was especially beautiful, it being also the thirtieth anniversary of the choir. The founder of St. James' choir was the late Mr. William Smedley, who was for some years one of the soloists at Trinity Church, New York, and who set a standard at St. James' which has become proverbial in Chicago during all these thirty years. The offerings of the day, both morning and afternoon, were for the endowment fund of the parish. The Rev. David C. Beatty has been recently elected assistant, having come to Chicago from St. John's Church, Deadwood, South Dakota. The Rev. Dr. James S. Stone, rector, preached on some phases of the parish history at the mid-day service, and on "Choir Life" at the 4 P. M. service, which was the festival anniversary of the choir. A parish reception was held in the parish house, on the evening of Friday, November 20th, in this anniversary week.

Anniversary at St. James' Church

The new church building erected by Christ Church parish two years or so ago has been additionally ornamented by the erection of a handsome rood screen, a memorial to Mrs. Linus A. Kittredge, being the gift of her sister, Mrs. C. H. Platt, and of her nephew and niece, Mr. Joseph F. Felsenheld and Miss Felsenheld. The screen is a massive one of carved oak, and follows the Gothic

Roodscreen at Christ Church

NEW ROODSCREEN, CHRIST CHURCH, CHICAGO

lines of the church. Along its top is a richly carved cresting, beneath which runs a carved grape-vine. In the corners of the panels over the entrance to the choir are shields, bearing the symbols of the Passion in bold relief. Surmounting the screen is the Calvary group, the figures being four feet tall. This valuable gift completes the furnishing of the choir, and adds greatly to the dignity and beauty of the church's interior.

The Rev. H. J. Buckingham addressed the Men's Club of the Church of the Redeemer at their November meeting, giving a lantern lecture on "Fifty Years of Emancipation," describing the remarkable advance made by the colored people of the United States since their emancipation. The governor of Illinois has appointed a commission to arrange for an extensive exhibit at the Chicago Coliseum, to be held in the summer of 1915, showing, as such exhibits do, in at least twelve different directions, the improvement made by the colored race within our borders. It will be an eye-opener to many, especially in the direction of music, literature, sculpture, and the like, as well as in the domain of banking, general business, and agriculture.

Progress of Colored People

IF YOU ARE acquainted with happiness, introduce him to your neighbor.—*Phillips Brooks.*

HOW ACTIVE springs the mind that leaves the load of yesterday behind.—*Pope.*

BRITISH ANNEXATION OF CYPRUS

THE proclamation of the British annexation of Cyprus turns back the pages of history to the days when King Richard Cœur de Lion conquered the island from the Emperor Izaac, who had behaved discourteously to the Lady Berengaria of Navarre, whom the king subsequently married in the chapel of the castle at Limassol. These things happened more than seven centuries ago, and now once again an English king becomes possessed of the sovereignty of Cyprus.

King Richard sold the island to the Templars, who found it too much for them—they had recently lost many of their knights and much of their wealth during Saladin's conquest of Latin Syria. The Templars could not pay the full price, so Cyprus came back to King Richard, who gave it to King Guy, the dispossessed Lusignan King of Jerusalem, on condition that he pay the Templars a sum equivalent to that part of the purchase price which Richard, having spent, could not repay. Thus Cyprus, the island of Aphrodite and Anadyomene and of St. Barnabas, passed to the House of Lusignan, under which it became an outpost of Latin civilization in the Levant and one of the most important trading centers of the Middle Ages.

The story of the island from 1200 to 1571 is one of the most extravagant pages of history. The wealth and pride of the nobles, coupled with a delicious climate and lovely surroundings, promoted a fabulous luxury and an amazing feudal insolence. The kings who for centuries clung to the shadowy title of the lost Jerusalem were twice crowned—once in Nicosia for Cyprus, once in Famagusta for Jerusalem. Their court was crowded by the bearers of picturesque titles dating from the Crusades—Princes of Galilee and Antioch, Counts of Jaffa and Rohez; their tempers were hot and their morals loose, they were cruel, suspicious, forsworn, but they erected splendid buildings—great Cathedrals, the Abbey of Bella Paise, and well-placed castles—and during the days of the Lusignans Cyprus bulked larger in the eyes of the world than ever it did before or since. Its civilization may have been complex and corrupt—the nobles dyed the tails of their hounds with henna and persecuted Orthodox Greeks, the kings had to pay tribute to Egypt, and at times starved their subjects to death in caves, a bastard Archbishop usurped the Crown, and one queen of Cyprus bit off the nose of a rival in her husband's affections; another gave her kingdom to the Republic of St. Mark.

This was the end of the glories of Cyprus. The Venetians starved the island of its revenues and dismantled its castles; finally in 1571 it was conquered by Sultan Selim the Sot for the sake of its rich wine, and the gallant Venetian, Marcantonio Bragadino, who held Famagusta valiantly for St. Mark, was betrayed after an honorable surrender to Lala Mustafa, and flayed alive. His skin, stuffed with straw, was for a time used as a masthead ensign by his cruel conquerors and finally was sold to his family.

The Ottoman finished what the Venetians had begun. Famagusta was closed to commerce and Larnaca arose in its stead; but to all intents and purposes Cyprus was neglected and oppressed until the British made themselves responsible for its proper administration in 1878. Its native Church, Orthodox and autocephalous, was cruelly oppressed under the Lusignans and the Venetians, but restored to some of its pride of place under the Turks, who, however, in 1821, saw fit to hang the Archbishop and most of the prelates on the charge of sympathizing with the insurrection in Greece.

At present the population of Cyprus consists of over 270,000 inhabitants—Greeks, Turks, Armenians, Maronites, and a few Jews; its revenue, apart from the grant in aid, is over £300,000, and hitherto its prosperity has been adversely affected by the incidence of a tribute of £92,800 payable to the Porte, but actually impounded to meet the interest on a repudiated Turkish loan. The island has stamps and coins of its own, and the Orthodox Archbishop of Cyprus, his Beatitude Kyrilles II., has the privilege of signing his name in vermillion ink like a Byzantine Emperor. The chief Moslem dignitary is his Eminence the Qadi of Cyprus.—*London Times.*

NEVER PASS by or palter with the clear voice of conscience, with the plain command of duty; never let it be doubtful to your own soul whether you belong to the right side or wrong, whether you are a true soldier or a false traitor. Never deliberate about what is clearly wrong, and try to persuade yourself that it is not.—*Frederick Temple.*

TWO MORE PROVINCES ORGANIZED

THIRD PROVINCE—"WASHINGTON"

ON Tuesday, November 17th, the Primary Synod of the "Province of Washington" met at Calvary Church, Pittsburgh, Pa.

Morning Prayer was followed by celebration of the Holy Communion at which the Bishop of Pittsburgh was celebrant, the Rt. Rev. Dr. Rhinelander, Bishop of Pennsylvania, reading the Epistle, and the Rt. Rev. Dr. Tucker, Bishop Coadjutor of Southern Virginia, the Gospel. Bishop Tucker was the preacher, and took his text from Exodus 33:15.

At the close of the service, the deputies assembled in the parish house, and were called to order by the department secretary, the Rev. Dr. Bratenahl, who called the roll. There were present 9 Bishops of the Province, 39 clerical and 30 lay deputies. Of a possible membership of 93 (not including the two dioceses that had declined to come into the Synod), there were present 78.

The Rt. Rev. Dr. Whitehead was elected temporary president, and the Rev. Thomas J. Bigham, temporary recording secretary.

The Bishop of Pittsburgh welcomed the Synod to his see city, in his usual happy manner. A committee was appointed on permanent organization, to draft a set of ordinances, and one to make nominations for permanent officers.

Numerous department reports were presented and referred, and committees continued. Bishop Rhinelander offered a resolution, expressing the sense of the Synod that the aim for the coming year for missionary work be $1,000,000, which was adopted, and referred to the Standing Committee on Missions, when it shall have been elected. Mr. E. J. Beall was accorded the privilege of the floor, in the interests of the Church Association of the Blind, of which he is secretary, and his remarks were made a matter of record to be referred to the Social Service Commission, when one shall have been appointed.

A missionary conference followed, at which Bishop Lloyd, president of the Board of Missions, presided. He congratulated the members of the Synod on the decided step forward the Church had taken in the creation of Provinces, and pleaded for such development of the life of the Church in the Province as to make for extension of the Church in the country; for common effort and common purpose, and to forget all but that we are one body in Christ, and every one a member in particular. On motion of Bishop Tucker, the secretary was instructed to send "Christian greetings in the Lord Jesus Christ, with prayer for God's blessing on the work of the Fourth Province," at that time in session in New Orleans.

The evening session was in Calvary Church, the theme being "Missionary Activities." The Bishop of Harrisburg presided, and addresses were made by Mr. W. R. Butler of the diocese of Bethlehem and by Bishop Lloyd. Mr. Butler referred to the need of mobilizing forces; to the Third Province as comprising states of history; to the city in which the Synod was then sitting as a city of big things; to the whole country as a land of big things; that big things were beginning to get into the Church; and, he said, it is time. He gave a succinct explanation of the method of administering the missionary work; called attention to the fact that students from our University in China occupied positions as ambassadors to Germany and the United States, and of secretary to the Chinese President. By a happy illustration, Mr. Butler pleaded for greater vision, and hearty response; to lift from narrowness to broad gauge trucks.

Bishop Lloyd followed, showing the necessity for supplying means for these activities. He spoke of the King's business, the King's treasury, and the privilege of supplying it; of the truth as knowledge of the Father; the purpose of revelation that men might know Him as the Power of Life; that men would not be human if they did not respond.

The second day began with celebration of Holy Communion in Calvary Church, and routine business, with reports, occupied the greater part of the day. Missions, Religious Education, and Social Service were given careful and full consideration.

At the afternoon session, the Committee on Permanent Organization having reported, the Synod went into committee of the whole, with Mr. John Stewart Bryan, of Richmond, Va., in the chair, and the proposed ordinances were adopted, with amendments.

The evening session was devoted to Religious Education, the meeting being held at St. Peter's Church. Bishop Talbot of Bethlehem presided, and the speakers were the Rev. Howard W. Diller of Williamsport, the Rev. Stuart U. Mitman, Ph.D., field secretary for the Province, the Rev. Lester Bradner, Ph.D., and the Bishop of Erie, the Rt. Rev. Rogers Israel, D.D.

On Thursday, the proposed ordinances were taken up by the Synod, and finally amended and adopted. These give the name of "The Province of Washington"; provide for a president, who shall be one of the Bishops of the Province, and who shall hold office for three years, a provincial secretary, a secretary of the Synod, and a

(*Continued on page* 117)

FOURTH PROVINCE—"SEWANEE"

THE Fourth Province, succeeding the Department of Sewanee, was organized in Trinity Church, New Orleans, on Wednesday, November 18th, taking again Sewanee as the name of the Province. The marked features of the Synod were the stress laid on missionary work, religious education, and social service, the perfect harmony and unanimity with which the proceedings were conducted, and the splendid hospitality of New Orleans, the entertaining city. A more homogeneous province than that of Sewanee does not exist.

A preliminary service was held in Christ Church Cathedral on Tuesday night. Out of the fifteen Bishops residing in the Province, twelve were in the procession which moved up the central aisle. After prayers said by Dean Barr, the Bishop of Louisiana welcomed the Synod to the diocese of Louisiana and to the city of New Orleans. Addresses were then made: by Mr. John W. Wood on "The Wide Scope of the Church's Mission," and by the Rev. J. M. B. Gill, of Anking, China, on "The Church and New China."

There was an early celebration on Wednesday morning. At half past ten the Bishop of Louisiana called the Synod to order in Trinity Church. Immediately after prayers the Bishop spoke a few words of welcome, and on motion of the Bishop of Florida, a temporary organization was effected by the election of the Bishop of Louisiana as chairman, and the Rev. Mercer P. Logan, D.D., as secretary.

The roll was called and there were found present fourteen Bishops, thirty-seven priests, and fifteen laymen. Besides these, who were entitled to all the privileges of the Synod, there were the Rt. Rev. William Crane Gray, D.D., the first Bishop of Southern Florida, who resigned his work in 1913, the Rt. Rev. C. M. Beckwith, D.D., Bishop of Alabama, and a large number of priests, laymen, and women. On motion these Bishops and any representatives of the diocese of Alabama present were given seats in the Synod; the diocese of Alabama having at its last council withheld its consent to become a part of the Province.

The provisional programme prepared by the committee on arrangements for the meeting of the Primary Synod was adopted as the programme to be followed. This provided for a number of conferences on missionary work, educational work, and social service work, in addition to business sessions.

During the sessions of the Synod conferences were held on the following subjects:

How to Organize and Direct the Missionary Forces of the Congregation.

Report and Address by the Rev. R. W. Patton, department secretary.

Missionary Sermons and Literature. The Rev. R. K. Massie, D.D., Lexington, Ky.

The Church's Responsibilities in the Fourth Province.

I. What the Church in the South has done and may do for the negro. The Rt. Rev. C. K. Nelson, D.D.

II. The Mill Village and its Challenge to the Church. The Rev. George C. Williams, Augusta, Ga.

III. What Policy should be followed in maintaining and extending the work in the Mountains. The Rt. Rev. J. M. Horner, D.D.

Religious Education. Led by the Rev. W. E. Gardner, D.D.

Social Service. Led by the Rt. Rev. W. A. Guerry, D.D.

Each day a delightful luncheon was served to the members of the Synod and other visitors by the women of New Orleans.

On Wednesday night a banquet was given by the Church Club of Louisiana to the Bishops, clergy, and lay delegates, at the Gaunewald Hotel. At this banquet the following addresses were made:

The Layman's Service in the application of Christian Standards to Social Problems. By Mr. Joseph Logan.

The Layman's Call to Missionary Faith and Work. By Mr. John W. Wood.

Christian Foundations in Education Essential. By the Rt. Rev. T. F. Gailor, D.D.

In the afternoon of the second day the following ordinances and rules of order were adopted as reported by the committee on permanent organization, the Bishop of Atlanta, chairman.

They are in substance the model ordinances printed in THE LIVING CHURCH, and provide for six clerical and six lay deputies from each diocese and missionary district within the Province as, with the Bishops, constituting the Provincial Synod. The Synod is to meet each year, except in the year of General Convention, on the Tuesday after the second Sunday in November unless another day be fixed. There are to be Provincial Boards of Missions, of Religious Education, and of Social Service.

The following officers of the Province were then elected:—

President.—Rt. Rev. C. K. Nelson, D.D., Bishop of Atlanta.

Secretary.—Rev. Mercer P. Logan, D.D., Nashville, Tenn.

Assistant Secretary.—Ven. John H. Brown, Pensacola, Fla.

Treasurer.—Mr. T. H. Nickerson, Athens, Ga.

Provincial Secretary of the Board of Missions.—Rev. R. W. Patton.

Provincial Court of Review.—Rt. Rev. J. B. Cheshire, D.D., Rev. Walter C. Whitaker, D.D., Rev. Edward McCready, Mr. J. T. Shelby, Mr. W. W. Hampton, Judge Walter Guion.

Executive Committee of the Provincial Board of Missions.—Rt. Rev. T. D. Bratton, D.D., LL.D., Rev. W. H. Milton, D.D., Rev. R. N. Wilcox, Mr. Warren Kearney, Mr. John H. Peyton, Mrs. Harmon A. Miller.

Executive Committee of the Provincial Board of Religious Education.—Rt. Rev. A. W. Knight, D.D., Rev. Mercer P. Logan, D.D., Rev. Walter Mitchell, Ven. John H. Brown, Rev. J. M. Maxon, Mr. B. F. Finney, Mr. W. P. Johnson.

Provincial Social Service Commission.—Rt. Rev. W. A. Guerry, D.D., Rt. Rev. L. W. Burton, D.D., Rev. H. D. Phillips, Rev. G. S. Whitney, Rev. G. Croft Williams, Rev. J. Craik Morris, Dr. Mary C. Brewster, Miss Kate Cheshire, Mr. J. C. Logan, Mr. J. Nelson Frierson.

After the election of the officers of the Province the following resolution offered by the Rev. W. H. Milton, D.D., was adopted by the Synod:

"*Resolved*, That this Synod recommend as a policy, that when the contributions to General Missions from any parish are sufficient to provide for the support of a missionary, such parish apply to the Board of Missions for the assignment of some missionary in the field as its permanent stipendiary, so long as the contributions from that parish are adequate for the missionary's support; provided that the direction and control of such missionary remain with the Board of Missions."

At eight o'clock Thursday night a mass meeting was held in Trinity Church and addresses were made on the following subjects:

The Education Work of the Board of Missions. The Rev. A. R. Gray.

The Ideals and Hopes of the University of the South. The Rt. Rev. A. W. Knight, D.D., vice-chancellor.

Missions, the Church's Primary Call; a World Conquest, the Goal. The Rt. Rev. Cameron Mann, D.D.

The Bishop of Louisiana, who had presided at the meetings of the Synod, presented to the assembly the newly elected president, who, after expressing his deep appreciation, bade the congregation kneel in prayer and then dismissed it with the benediction.

The next meeting of the Synod will be held in Sewanee, Tenn., October 19, 1915.

Woman's Auxiliary

The meeting of the Woman's Auxiliary in the Province was held at the same time. It gave ample proof of the great benefit derived from the assembling of a group of diocesan branches, all struggling with comparatively the same problems and surrounded by more or less the same conditions. On Tuesday afternoon, in St. Paul's parish house, there was a conference of the Juniors, Mrs. Foxley, president of the Louisiana branch of Juniors, presiding. Miss Lindley of the Church Missions House unravelled many knotty problems, and encouraged many perplexed Junior officers by her clear-headed counsel, in which one felt the forces of her spirituality and enthusiasm. The Juniors discussed frankly their problems, encouragements, and discouragements, asking and receiving suggestions for new methods of work. Miss Singleton, of South Carolina, gave an especially interesting account of her work with the Juniors. After the conference the ladies of St. Paul's parish served tea, putting the final charming touch to a most interesting and helpful afternoon.

Wednesday morning, in Trinity parish house, the meeting of the Woman's Auxiliary, the Fourth Province, was called to order, Mrs. Leverick, president of Louisiana branch, presiding.

Delegates from Asheville, East Carolina, North Carolina, South Carolina, Georgia, Atlanta, Florida, Southern Florida, Mississippi, Tennessee, and Louisiana, answered to the roll call. Immediately afterward a delegate from each diocesan branch stated in a three minute talk the special needs of her diocese. So great was the similarity of these problems that frequently a delegate would say, "I think the delegate who just spoke has voiced the needs of our diocese as well as her own." In the conference which followed the perfect mutual understanding of the various perplexities stated, was most marked. The work among the mountaineers and mill people, the best way to reach isolated Churchwomen, how to obtain and train leaders for Mission Study Classes, and Junior officers, what were the best methods, literature, and equipment for Junior work, and the most effective way of interesting the uninterested. All were freely discussed, each diocese furnishing some suggestion, on one or several points. In the evening, a number of women workers in the various mission fields of the Province, together with Miss Lindley, gave talks at a mass meeting which was well named, as all who came late found to their cost.

The next day the president's address and the reports of the Provincial secretary and various committees were heard. The suggestion of a travelling educational secretary, to spend her entire time at work in the Province, was referred to a committee to report next year. A committee to collect data and compile a text book on the work in the mountains and mill villages, was appointed; it having been learned that no up-to-the-moment text book on this subject could be obtained from the educational secretary of the Board of Missions, owing to the difficulty of getting some one who had time to write one.

A resolution to recommend to the next monthly meeting of Woman's Auxiliary officers in New York the advisability of requesting all dioceses and missionary districts to raise a fund by means of collecting ten cents a month from each person, to be used in assisting the missions of the Church of England, should such help be found necessary after thorough enquiry, was adopted. Much minor routine business was transacted; a few small changes made in the by-laws, recommended by the Bishops of the Province in Charlotte. The Secretary-Treasurer, Mrs. Loaring Clarke of Chattanooga, Tennessee, was reëlected to serve until after the next Triennial.

The afternoon was then concluded by a most interesting conference with the Educational Secretary, Rev. Arthur R. Gray, and a business session of the Juniors.

THIRD PROVINCE—"WASHINGTON"

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treasurer. Meetings are to be held on the third Tuesday in November, and the Bishops, "upon notifying the Synod, may sit and deliberate in council separately whenever they deem necessary." Provision is made for Provincial Boards of Missions, of Religious Education, and of Social Service, and a Court of Review. A standing resolution admits the Woman's Auxiliary to attend all sessions of the Synod.

The Rt. Rev. John G. Murray, D.D., Bishop of Maryland, was elected president, and with well chosen words accepted the election, bidding the Synod to prayer, before he assumed the gavel. The Rev. Dr. G. C. F. Bratenahl was elected provincial secretary; the Rev. Thomas J. Bigham of Pittsburgh recording secretary; and Mr. W. W. Frazier, Jr., of Philadelphia, treasurer.

Members of the General Board of Missions.—The Rt. Rev. Philip M. Rhinelander, Bishop of Pennsylvania; Rev. A. C. Thomson, Portsmouth, Va. (So. Va.); Mr. George N. Reynolds, Harrisburg, Pa. (Har.).

Provincial Board of Missions.—The Rt. Rev. William C. Brown, D.D., Bishop Coadjutor of Virginia; Rev. D. W. Howard, Norfolk, Va. (So. Va.); Rev. G. G. Bartlett, Philadelphia, Pa. (Pa.); Rev. William D. Smith, Winchester, Va. (Va.); Mr. W. R. Butler, Mauch Chunk, Pa. (Beth.); Mr. W. A. Cornelius, McKeesport, Pa. (Pitts.); Major J. W. Reynolds, Erie, Pa. (Erie).

Board of Religious Education.—The Rt. Rev. Rogers Israel, D.D., Bishop of Erie; Rev. L. N. Caley, Philadelphia (Pa.); Rev. H. W. Diller, Williamsport, Pa. (Beth.); Rev. Frederick Gardiner, Lancaster, Pa. (Har.); Rev. W. L. DeVries, Washington, D. C. (Wash.); Mr. Robert E. Anderson, Richmond, Va. (Va.); Hon. Josiah Howard, Emporium, Pa. (Erie); Mr. Clarence K. Klink, Philadelphia (Pa.); Dr. H. C. Westervelt, Pittsburgh (Pitts.).

Provincial Board of Social Service.—The Rt. Rev. James H. Darlington, D.D., Bishop of Harrisburg; Rev. Romilly F. Humphries, Baltimore (Md.); Rev. Robert Johnston, Bethlehem (Beth.); Rev. Frederick M. Kirkus, Wilmington, Del. (Del.); Rev. W. J. D. Thomas, Washington, D. C. (Wash.); Mr. H. D. W. English, Pittsburgh (Pitts.); Mr. Henry Bonnell, Philadelphia (Pa.); Mr. R. C. Blackford (So. Va.), Mr. Severn P. Ker (Erie), Deaconess Colesberry (Pa.), Mrs. John C. Boyd (Wash.).

Court of Review.—The Rt. Rev. F. J. Kinsman, D.D., Bishop of Delaware; Rev. John J. Gravatt, D.D., Richmond, Va. (Va.); Rev. J. H. McIlvaine, D.D., Pittsburgh (Pitts.); Rev. R. P. Kreitler, Scranton, Pa. (Beth.); Gen. Charles M. Clement (Har.); Mr. George Wharton Pepper, Philadelphia (Pa.); Mr. Joseph Packard, Baltimore (Md.).

Member Executive Committee.—Mr. John Stewart Bryan, Richmond, Va. (Va.).

Committee on Secondary Schools and Colleges.—Consists of the Bishop of Bethlehem; Rev. G. Otis Mead, Roanoke, Va.; and Mr. Henry Bonnell, Philadelphia.

Committee on Rules.—The Bishop Suffragan of Pennsylvania; Judge Norton, Alexandria, Va.; and Rev. F. M. Kirkus, Wilmington, Del. To report to next Synod; meantime, rules of House of Deputies, General Convention, to be followed so far as applicable.

Finance Committee.—Mr. George R. Bower, Philadelphia; Mr. George C. Thomas, Baltimore; and the Rev. J. W. Cantey Johnson, Roanoke, Va.

The Standing Committee of the Board of Missions, through its chairman, the Bishop Coadjutor of Virginia, reported that, realizing our responsibility, it is the sense of this Synod that the mark be set as our offering for Missions this year, the sum of $1,000,000; and that unafraid, and undaunted, we call upon the people of the Church to double their offerings of last year, by enlisting the aid of the men's committees, the Woman's Auxiliary, and the Sunday School Auxiliaries; and to set about giving the 204,000 communicants in the Province the opportunity to make an offering.

Bishop Darlington presented the following resolution, which was unanimously adopted:

"This Synod notes with satisfaction the great progress now being made throughout the world in curtailing the use of alcoholic liquors. The nations now unhappily at war have prohibited the use

of alcohol by the army and navy, and Russia, we are told in the papers, has entered upon a new era in her industrialism, since the manufacture and sale of vodka has been prohibited. As drunkenness is one of the greatest curses of our nation, we urge upon our clergy and laity to do all in their power to advance the cause of temperance."

Reports of work among the deaf mutes received attention, and on recommendation of the special committee that work was included in the mission work of the Province, and the special committee continued, with instructions to report at the next Synod.

The Woman's Auxiliary being in session at the Church of the Ascension, in reply to the resolution looking to the increase of missionary offerings during the coming year, sent a message of confidence, with assurance of cordial coöperation. There were also enthusiastic meetings in connection with the Synod in the interest of Sunday schools.

This gathering has been one of intense inspiration. The one evidence was of desire to do the Lord's work in the best way; the key-note was "The Vision," and the effort was to grasp and follow its guidance. All who attended, whether deputies, or onlookers, have returned to their homes and work with fuller confidence and greater zeal in furthering the work of Church extension.

The three days' sessions were concluded with a dinner given by the Church Club at the Hotel Schenley, Thursday night, at which addresses were given in the interests of Social Service, the speakers being Mr. John Stewart Bryan, editor of the *News-Letter*, Richmond, Va., who spoke of "Social Service and the Modern Mind"; the Rev. Samuel Tyler, rector of the Church of the Advent, Cincinnati, on "The Church and the Community"; and the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, on "The Church and Social Service."

Cordial invitations were extended for the next meeting of the Synod from the Bishops of Washington, Virginia, and Delaware, and the Committee on Invitation, consisting of the Bishop of Pittsburgh, Rev. Dr. Berryman Green and Rev. F. M. Kirkus, unanimously recommended the acceptance of the invitation of the Bishop of Virginia to meet next November in Richmond, and the Synod so decreed.

AT THE PRIMARY MEETING OF THE THIRD PROVINCIAL SYNOD, PITTSBURGH

SIDELIGHTS ON THE SYNOD OF THE PROVINCE OF WASHINGTON

ON THE first day of the session, the deputies were entertained at five o'clock tea, by the Woman's Auxiliary, at the residence of Miss Alice Thurston, of the Thurston School.

THE AUTOMOBILE ride about the city, planned for the second day, was abandoned, by reason of the severe weather; and, for the same cause, the proposed photograph of the Bishops and deputies, in vestments, immediately after the opening service, had to be omitted.

ON WEDNESDAY afternoon, the combined choirs of Calvary Church gave for the deputies the cantata, "Livingston the Pilgrim," by Rev. C. Silvester Horne, to the music of Hamish MacCunn.

THE SOCIAL HOUR at luncheon was very enjoyable. Dr. McIlvaine, rector of Calvary, was a most genial host, and the ladies served bounteous repasts, cordial appreciation of which was made one of the final resolutions of the Synod.

MUCH AMUSEMENT was afforded by the suggestion and discussion of names for the Province. "Washington," "Jamestown," "Philadelphia-Virginia," "The Alleghenies," "Middle Atlantic," "Potomac," "Columbia," "Middle East," and "Old Dominion," all received support, but on the final ballot that of Washington was chosen.

PRAYERS FOR THE DEAD

MEN are dying by the thousand under conditions which make it imposible to suppose that they are all fit to die at the moment when death comes. The blasphemy of war, the agony of pain, the lust of battle, are poor surroundings for the soul about to face the God of peace, purity, humility, and holiness. We have been asked what we are to do about them, and whether we ought not to pray for them, that is, implore the divine compassion for their past, present, and future. Some people say it is a mistake to pray for the dead, others that it is wrong, and others say they cannot help doing it, because they believe the love of God is wider and more understanding than any teaching, or Church, or Bishop, or clergyman. John Jones is in a terrible plight. He lives under an authority that tells him it is wicked as well as useless to pray for the dead. His brother went to the war and to John's horror he finds he has been praying for a dead brother for some two weeks. His only comfort is that he merely asked God every day to bless his brother, to comfort him and care for him. Most people who love other people will still ask God to care for and bless their departed ones. One feels a profound pity for any who at this time would hinder any means that would bring souls nearer to God, and the consciousness that our beloved have passed into the nearer Presence, and are yet still one with us, who are living on earth, is a great means to make souls comprehend the reality of the spiritual life. For the same reason one feels that in the form of war intercession put forth by the Archbishop of Canterbury the lack of any direct reference to those who, before the end of the war, will represent numerically the largest part of the war, namely, the "dead," is not only a great pity, but a blot upon the comprehensiveness of the Catholic Church of God. Perhaps one result of the war will be the passing of a sense of "militarism" that exists on the Episcopal bench.—*Church Life* (Toronto).

Diocesan Conventions

CONVENTIONS of three dioceses are reported in this issue. In West Missouri there was congratulation on enlargement of St. Luke's Hospital, Kansas City. In Albany the Bishop addressed some words of caution with respect to the commissions in the Church. In Quincy the diocese did itself the justice to grant a material increase in salary to the Bishop.

WEST MISSOURI

THE twenty-fifth annual council of the diocese assembled in Grace Church, Kansas City, on Tuesday morning, November 10th. The Bishop read his annual address in which he made mention of the progress of the work of the diocese, especially the enlargement of St. Luke's Hospital, and congratulated the diocese upon it. He urged the establishment of a home for aged people, deplored the decay of some of our parishes, and spoke of the new work that is being inaugurated at Excelsior Springs.

There are but few changes in the boards and committees. The Rev. F. F. Beckerman having left the diocese and the Rev. E. H. Eckel having become provincial secretary, the Rev. E. J. Craft and the Rev. R. N. Spencer were chosen to succeed them on the Standing Committee. The Bishop appointed the Rev. C. Hely Molony, of Christ Church, St. Joseph, as Dean of the northern convocation, the Rev. J. D. Ritchey, D.D., of St. Paul's Church, Kansas City, as Dean of the central convocation, and the Rev. R. J. Belt, of All Saints' Church, West Plains, as Dean of the southern convocation. Under the new canons the old Board of Missions is now known as the Board of Church Extension. But three of the members of each order are elected annually. The elected men are the Rev. C. A. Weed, the Rev. R. N. Spencer, the Rev. H. E. Batcheller, and Messrs. B. C. Howard, F. A. H. Garlichs, and Charles A. Shepard. Invitations to entertain the council next year were received from St. Paul's and St. George's, Kansas City. These were followed by a very enthusiastic and earnest one from Christ Church, St. Joseph, which so moved the hearers that the previous inviters moved and seconded that the invitation from Christ Church, St. Joseph, be accepted, which was done unanimously. This session is planned for November 16 and 17, 1915.

The Rev. F. J. Bate, rector of Calvary Church, Columbia, diocese of Missouri, spoke to the council of the work of the Church at the State University. He asked that the diocese of West Missouri appoint a committee to act with a similar committee from the diocese of Missouri and one from Calvary parish, Columbia, in raising funds and securing endowment for the work at the university. The council authorized the appointment of a committee for this purpose consisting of two clergymen and two laymen. The following were chosen to represent the diocese at the sessions of the Provincial Council of the Southwest, at San Antonio, Texas, January 19, 20, and 21: the Rev. J. D. Ritchey, D.D., the Rev. L. A. C. Pitcaithly, the Rev. J. Stewart-Smith, the Rev. E. J. Craft, and the Rev. E. H. Eckel, and Messrs. B. C. Howard, M. G. Harman, Ed. Hamill, C. A. Johnson, and L. T. Golding. Action was taken to change the inscription upon the diocesan seal so as to make it conform to the change in the name of the diocese.

Bishop Partridge addressed the council on the afternoon of the second day and urged upon the members of the different congregations a more thorough canvass for support and a more clear realization of our responsibility for diocesan and missionary funds as well as for parochial funds. They ought to be in the one budget, and the duplex envelope, in his opinion, was a mistake, because it tended to vary the emphasis as to the importance of the different funds. He closed with a clear statement of the financial needs of the diocese and urged the appointment of a committee to commence work at once towards the creation of an endowment. He thought that we ought not to be satisfied with less than $100,000. Bishop Millspaugh spoke of the success that was attending their efforts in securing an endowment in Kansas. The council authorized the appointment of a committee for this purpose, consisting of one clergyman and one layman.

Owing to the necessarily long time taken up in revising the canons and in settling some interpretations of the laws governing representation in council, the afternoon session of the second day was unusually prolonged, and several matters of general importance had to be neglected because of the lack of attendance of delegates. The council revealed the need of greater interest in the general work of the diocese and showed some hard problems that were confronting the members of the Church, but the end of its sessions found a distinctly more encouraging tone and the feeling was quite evident that we were going forth to make a notable advance over the record of the past year.

The ladies of Grace Church gave a reception on Tuesday evening and there was a missionary meeting in the church on Wednesday evening which was addressed by the Rev. E. J. Craft, the Rev. C. Hely Molony, the Rev. E. H. Eckel, and Bishop Partridge.

On Thursday morning the diocesan branch of the Woman's Auxiliary met for their quarterly meeting. After the Communion service, they gathered for their business meeting. The Auxiliary are making a vigorous effort to increase the attendance from outside points, and there were some indications that they were succeeding. The attendance is always good at the Auxiliary meetings and the reports of work done were most encouraging.

On Friday the Woman's Diocesan Society met at Grace Church for the morning. After service the Bishop presided over a meeting at which he asked the Archdeacon to give a brief statement of certain fields of work and the Bishop set forth the purposes of the Society and the need of its activity to keep the home work growing. This society has been of great help this past year in making it possible for the Bishop to give the work at Excelsior Springs some property. On Saturday morning the directors of the Junior Auxiliary met at St. Paul's Church to discuss methods and plan work for the coming year.

On the Sunday preceding, November 8th, the Rev. E. J. Craft was instituted as rector of St. George's, Kansas City. The sermon was preached by the Rev. J. D. Ritchey, D.D., rector of St. Paul's, and the service was conducted by Bishop Partridge.

Bishop Partridge held a quiet day for the clergy on the Monday preceding the annual council. The hospitality of the buildings belonging to St. George's parish was accepted and the clergy had several profitable hours spent in meditation and prayer. A corporate Communion was followed by a breakfast together and the hours from ten to twelve and from two to four were spent before the altar. The success of the services of the day was materially promoted by the ministrations of several of the ladies of the parish at the lunch hour. Bishop Partridge gave as greeting the words of the Epistle of the day, taken from the first chapter of the Epistle to the Philippians, and then led to a consideration of the two services, the consecration of a church and the institution of a priest. Out of this theme the subjects for the meditations were taken. It formed a most fitting prelude to the work of the council.

A pleasant feature of council week was a gathering of the wives of the clergy and other ladies drawn to Kansas City for the Church affairs of the week at the home of Mrs. S. C. Partridge, that they might spend a few hours of the afternoon with her and with her guest, Mrs. F. R. Millspaugh, of Topeka, Kansas. This affair was on Wednesday afternoon and was most enjoyable.

ALBANY

IN the Cathedral of All Saints, at 10 o'clock on the morning of Tuesday, November 17th, the procession of diocesan clergy filed out of the visitors' sacristy, through the ambulatory and up to the choir alley, where the Dean, with four Archdeacons, and the Bishop with his chaplain, took their places in the line. The diocesan secretary, the Rev. Wm. C. Prout, and Dr. Fulcher the precentor, seated the clergy at the head of the nave, while the Bishop ascended the pulpit to read the roll of the dead and to make his annual address.

In his address the Bishop spoke of the function of the Boards of Religious Education and Social Service and their relations to dioceses and parishes. "Are we expected," he inquired, "to gather from Provincial and General Boards and Commissions, ideas derived from the broadest study of the respective matters, and to act as agents for inspiring the clergy and laity with enthusiasm for education and social work; or are they to begin with the study of educational methods and plans for practical social work in the parishes of the diocese, in order that the success of one may afford suggestion to another, and that the experience of the diocese may be placed at the service of other dioceses in the Province, finding its way finally to the General Board and Commission of the whole Church.

These would no doubt not desire to invade the liberty of the individuals in their respective spheres; "but unless a General Commission acting through a field secretary has a definite plan to offer and definite suggestions to make, the whole theory of organization which seeks to work from the general to the particular seems to me to be without promise of definite result.

"Our clergy have, at various times, received from the diocesan commissions offers to visit them in their parishes and to render them the assistance which might be expected from representative men.

I am unable to give the precise nature of the answers made to such suggestions, but it is my impression that they were not uniformly cordial, and in some cases the members of the commission were led to believe that their assistance and advice were not wanted. It is well to look such matters straight in the face; and the plain truth is that the majority of our clergy are not impressed with the practical value to them of the services rendered by special boards and commissions for education or social service purposes. They feel that such bodies are apt to devote themselves to theoretical rather than to practical studies, and to engage in campaigns for the remedy of evils, along lines which do not always commend themselves to the average parish priest.

"They do not want the Church to be committed to particular plans for the accomplishment of social good, until it is certain that the end sought and the means to be employed are according to the mind of the Church as a whole. I have tried to state the difficulty involved in a theory of organization which works from the General Board to the individual in the parish. Let us now see if the same chain of organizations cannot be made effective by introducing the living current at the other end.

"I would begin with the parish as a unit and would grant to the rector full liberty in developing his plans for teaching and for social service. I would instruct the diocesan boards to begin their work by a careful study of the methods followed in the units, noting which of these had proved most successful. I would advise the Social Service Commission to collect detailed information concerning every practical work performed in the diocese, and with this the opinions of the workers as to social needs and the best way of meeting them. I would bring this collation of local experience before archdeaconries for study and discussion, and out of such conferences I should expect to find that resolutions would come before the diocesan convention, voicing the practical judgment of the entire body on questions which are of vital importance to all.

"This diocesan experience would in turn find its way through the Synod to General Convention, where the whole Church would utter its voice with the authority which comes from knowledge of actual experience in all the parts. Then, when the recommendations of the General Convention were reported back to the parishes along the provincial and diocesan channels, the clergy would feel that they were listening to conclusions which had been reached by a scientific process and in which they had a voice.

"I have no desire to say a word against the organizations which have been ordered by competent authority. I believe in organization and appreciate the need of it. But now that we have the organization it is of vital importance to decide what we are to do with it."

At the close of the service, in Graduates' Hall across Elk street from the Cathedral, the Bishop took the chair, and called the convention to order at twelve o'clock for a half hour session for organization.

Following the new arrangement for this diocese, the presence of clerical and lay deputies was indicated by dropping slips with their names in the box on the secretary's table, as they entered; so that without loss of time a quorum was announced. The Rev. William C. Prout was reëlected secretary, and for the twenty-fifth time announced his appointment of Dr. Fulcher as his assistant. Business at this time was confined to routine appointments, and notices of motions. Two reports of major importance had to do with the Bishop's house in Elk street.

The committee appointed at the last convention on the sale of the Bishop's house reported that on the advice of experts they decided it to be impossible to obey the convention, inasmuch as the sale price of the house in its then condition would scarce defray the mortgage; while the cost price of a suitable residence in a new location proved prohibitory. They had therefore, in recognition of the pressing necessity, turned to the repair and renovation of the house in which Bishop Doane had lived so many years, which was commended to them not only by association, but also for its central location and accessibility as the most fitting place of residence for the Bishop of Albany. With the free will assistance of the best brains among the laymen in the diocese in real estate, in engineering, and in construction, the house has been fully repaired, renovated, and remodeled, and is a worthy home for the diocese to offer to its honored head. This has been done at a cost of a little less than twelve thousand dollars.

Mr. Albert E. Cluett of Troy read this report for the committee, which consisted further of the Rev. James Caird, the Rev. Charles C. Harriman, Mr. Elias P. Mann of Troy and Mr. Thomas I. Van Antwerp of Albany. The committee was discharged with the thanks of the convention.

Archdeacon Battershall reported for the committee which had the task of raising the money to meet the bill for the work on the Bishop's house. Beside Dr. Battershall this committee consisted of Archdeacons Larom, Purdy, and Ralph Birdsall, together with Dean Brookman. The committee owned to valuable assistance from the Rev. John N. Marvin. Their report showed that the money had been subscribed within $1,500, and a motion was appended that money be borrowed to that amount in order to pay the contractors in full at the close of the convention. The Rev. Henry R. Freeman of St. John's, Troy, took advantage of the amazement of the convention, which had not expected to hear a report within several thousand dollars of the needed amount, to oppose the motion of the committee and urged that the balance needed be raised on the spot, saying that although St. John's had already given $1,400, the parish would give one hundred more if the whole balance were raised at once. This generous spirit proved contagious, and the secretary found difficulty in making record of the announcements of additional amounts subscribed from all parts of the house, until it was announced that the sum was complete. This is one of the most notable achievements of the diocese in many years; for owing to the increasing feebleness of Bishop Doane, even minor repairs had to be neglected, so that at his death the house was not only in a state of decay, but a thorough examination detected structural defects that rendered it an unsafe dwelling.

A vacancy on the lay side of the General Convention delegation, caused by the death of Mr. G. Hyde Clarke, was filled by the election of Mr. Harris L. Cooke of Cooperstown.

Dean Brookman and the Rev. Charles G. Harriman were nominated for Standing Committee, but both withdrew their names, so that there was no contest on the clerical side and the old members were reëlected. On the lay side there were a number of nominations, and the election resulted in the substitution of Mr. Robert C. Pruyn for Governor Dix, the rest being reëlected.

The report on the Bishop's salary showed a small deficit. This brought a resolution from the Rev. Dr. Nickerson of Trinity Church, Lansingburg, in which a committee was asked for a reapportionment of assessments for the Bishop's salary. For thus the income from the episcopal fund is brought up to the need. Dr. Nickerson called attention to the fact that the partial exemption which certain of the more powerful parishes enjoy is based upon contributions made through those parishes some fifty years ago. Meantime the interest rate has fallen and the amount of the episcopal endowment has not increased. Dr. Nickerson contended that the living could no longer claim exemption on the basis of an arrangement made with the dead. The motion passed and the committee was appointed. If their work is successful there will no longer be the present risk of a reported deficit at convention.

Colonel Selden E. Marvin reported more than 90 per cent. of the diocesan fund paid in, the best condition the fund has shown for many years. The fund for diocesan missions showed a small balance, due to the fact that it had not been possible to find the right man for some hard stations in the missions of the diocese. The Bishop promised speedily to wipe out the balance; for the reason that he had found the men.

For the committe on the introduction of better business methods in the Church, Mr. Robert C. Pruyn put his acquirement as a member of the similar committee of the General Convention at the service of the diocesan convention, and made pregnant suggestions with regard to the care of trust funds, the insurance of Church property, the question of the audit of Church accounts, and a form of parochial report at once sound in method and clear in presentation. He illustrated his suggestions by incidents gathered through a contact as wide as the Church in the study of the subject, and lightened it by flashes of wit and humor. The suggestions of the committee were adopted. The Rev. Edward M. Parrott of Lake George read the report of the Social Service commission, giving a resumé of the work of the past year and suggesting that the convention make an expression of opinion as to whether the commission should be provided with a field secretary at some time in the future. The consideration of this question was postponed to the next convention, when the committee will report which is to consider that part of the Bishop's address which deals with the subject. The commission was continued, as was the commission on Religious Education, for which the Rev. O. S. Newell made report.

The Rev. Wm. M. Cooke, the former rector of Ilion, now retired, caused a flurry in the convention by a woman's suffrage resolution patterned on that of the New York diocese. On motion of the Rev. Ralph Birdsall, seconded by the Rev. Paul Birdsall, it was promptly tabled, but by the close vote of 69 to 67. As a similar motion was buried last year, indications are that it will be fought out next year. The vote scarce shows the feeling against it as an entering wedge; for some who oppose it on principle felt that the question should be debated rather than tabled.

For the committee on the Apportionment Plan, the Rev. Roelif H. Brooks reported that the diocese had given nearly $3,000 more to general missions than a year ago. Another cheering report was that of the diocesan Orphan House of the Holy Saviour, which showed a better condition of the children; and the members of convention were invited to view a remakable exhibit of cabinet work by the boys, and of sewing, rug-making, and basket weaving by the girls, all displayed in the crypt of the Cathedral. Mr. Samuel L. Warren, an expert amateur in cabinet making, to whose efforts the work was due, had charge of the exhibit.

The convention reached final adjournment at half-past one on Wednesday, the second day. Three changes of schedule, the earlier hour of the opening service, the short session for organization before

luncheon, and the night session of the first day, worked smoothly and will be used another year.

The full and sustained attendance of the delegates, the interest shown and the growth in power and ability not only to meet the ordinary but the unusually heavy obligations in a year of grave stress, are full of encouragement.

At the close of the afternoon session of the first day, the Bishop and Mrs. Nelson welcomed the delegates to the Bishop's House. Mrs. Marcus T. Hun and Mrs. R. M. Nelson were at the tea table and the visitors were shown through the house.

At 6 o'clock twenty-six graduates of the General Theological Seminary held a dinner at the Hampton Hotel and were addressed by Bishop Griswold of Salina and the Rev. Professor Blodgett. St. Stephen's alumni held a meeting on the Monday evening before convention, in conference with President Rodgers, who was an interested spectator at the sessions.

QUINCY

THE thirty-eighth synod of the diocese of Quincy was held in Grace Church, November 18th and 19th. On the 17th a Quiet Day for the clergy and laity of the diocese was conducted at St. Alban's chapel, Knoxville, by the Rev. Charles H. Young, rector of Christ Church, Chicago, who also gave the address at a Sunday school conference held at St. John's Church, Galesburg. Both of these were well attended and most helpful. At Grace Church, Galesburg, that evening, the Bishop confirmed twenty-one, most of whom were students from St. Alban's, the class being presented by the Rev. L. B. Hastings, rector of St. Alban's and priest in charge of Grace Church. A large congregation, including many of the delegates, was present.

Early celebrations of the Holy Eucharist were held on both days of the synod, and the opening service was also the Holy Eucharist at 10 A. M., with the Rev. L. B. Hastings as celebrant, and the Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, as preacher.

The synod convened after service, a larger delegation being found present than in any synod for several years. The Rev. J. H. Dew-Brittain of Griggsville was elected secretary; and T. B. Martin of Galesburg, who has served as treasurer since the organization of the diocese, was reëlected. An amendment to the constitution passed last year, giving missions one-third vote, was affirmed and becomes operative.

During the afternoon the Bishop was called out to administer private confirmation, and the Rev. G. H. Sherwood of Rock Island was appointed to the chair. At this point the chancellor of the diocese, L. McC. Boggess of Peoria, moved to increase the Bishop's stipend from $2,500 to $3,500. It was recalled that at its organization, the diocese pledged the General Convention to make the stipend of the Bishop $3,500 and provide for him a house. From unforeseen causes, the diocese has never entirely fulfilled this promise, Bishop Fawcett having been called on a stipend of $2,200, which was afterwards increased to $2,500. The episcopal residence was provided some years ago. A brief discussion followed as to the best method of providing the additonal funds needed, it being agreed to apportion it among the parishes and missions on the basis of previous assessments. The motion of the chancellor was then passed without a dissenting voice. When the Bishop returned, a few minutes later, the synod rose to its feet, and the action of the synod was made known to him. The Bishop received the announcement with deep feeling, promising when he could command his language, to speak of what this meant and would mean to him and to the diocese. The synod broke forth into the strains of the doxology, "Praise God, from whom all blessings flow," as it realized that a long-delayed act of justice had at last been accomplished.

The Bishop's annual address dealt with several practical matters, among them a formal re-classification of the parishes and missions, into (1) self-supporting parishes, (2) parishes depending upon missionary help, some of which are being administered as missions, (3) organized missions provided under the canon with a finance committee appointed by the Bishop, and (4) unorganized missions. Consent was given to this arrangement, and to the dropping from the list of three or four parishes where the Church has long ceased to exist.

The statistics given in the Bishop's address, and also in the report of the board of missions, showed progress along all lines of Church activity.

A committee was appointed to take into consideration the relation the diocese of Quincy should hold toward the Church pension fund, and to report to the next synod.

On the evening of the first day, a banquet was given at the Galesburg Club in honor of the Bishop of the diocese, at which 150 were present. The Bishop of Chicago made the address of the evening, which was on the subject of the Church's attitude toward peace and war. In his introduction the Bishop indicated the difficulty of maintaining strict neutrality by wittily identifying it with indifference. In his address, however, there was no departure from the true sprit of neutrality, but a forcible presentation of the view that the Church, while recognizing the necessity of war under certain conditions, should ever cherish and labor for the ideals of peace. He gave a glowing picture of the Church's opportunity during the war and after.

The synod completed its work the morning of the second day, Bishop Fawcett being a notable "chairman on the dispatch of business." A letter was sent to the Rev. Dr. Leffingwell, senior presbyter of the diocese, who lives at Pasadena, thanking him for his telegram of greeting to the synod, and expressing regret at his enforced absence.

By a standing vote a resolution was adopted congratulating the Bishop on having passed since the last synod the tenth anniversary of his episcopate, and of gratitude for his recovery from his recent serious illness.

The Rev. J. Mitchel Page, chaplain of the University of Illinois, who was present at the synod, gave an interesting account of the nature and needs of the Church work at that institution.

The Rev. L. B. Hastings made a statement of the work and prospects of the reorganized St. Alban's School, of which he is the rector, and the synod adopted a resolution endorsing the school, and heartily commending it to the interest and support of the Church and public generally.

The synod accepted the invitation of the rector and vestry of St. Paul's Church, Peoria to meet there next year. Following are the elections and appointments:

Standing Committee—The Rev. G. H. Sherwood, president; the Rev. J. M. D. Davidson, D.D., secretary; the Very Rev. W. O. Cone; Messrs. T. B. Martin, J. F. Somes, H. J. Woodward.

Delegates to Provincial Synod—The Rev. Messrs. George Long, A. G. Musson, F. H. Wilson, Ph.D., H. L. Bowen; Messrs. W. T. Oliver, A. J. Lindstrom, W. G. Russell, C. E. Smith. Alternates—The Rev. Messrs. W. E. Mann, J. H. Dew-Brittain, H. A. Burgess, Very Rev. W. O. Cone; Messrs. J. F. Somes, J. C. Paddock, E. W. McClure, T. R. Stokes.

Board of Equalization—Rev. A. G. Musson, and Messrs. J. F. Somes, T. R. Stokes, and T. A. Brown.

Rural Deans—Galesburg, Rev. J. M. D. Davidson, D.D.; Rock Island, Rev. W. F. Dawson; Peoria, Rev. G. S. A. Moore; Quincy, Rev. George Long. These and the following constitute the Board of Missions: The Rev. Messrs. A. G. Musson, H. A. Burgess, F. M. Wilson, Ph.D.; Messrs .J. F. Somes (secretary), W. T. Oliver (treasurer), and T. A. Brown.

Committee on Social Survey—Rev. F. M. Wilson, Ph.D., Rev. G. S. A. Moore, Very Rev. W. O. Cone; Mrs. Wilson M. West, Miss Judith Corsar; Messrs. W. G. Russell and E. W. McClure.

Committee on Religious Education—The Rev. Messrs. George Long, A. G. Musson, L. B. Hastings; Messrs. W. G. Russell, F. W. Weida, C. H. Castetter.

Committee on Endowment of the Diocese—Messrs. J. C. Paddock, A. J. Lindstrom, Jesse Heylin, T. R. Stokes, Frank Whitney.

Auditors of Accounts of Trustees of Funds and Properties.—Messrs. W. A. Dodge and I. C. Davidson.

In connection with his visit to the synod, Bishop Anderson delivered addresses to the students of Knox and Lombard Colleges, in their respective chapels, on Thursday. He was greeted with enthusiasm at both places, and left a deep impression on all who heard him, as he spoke to them of ideals of American manhood, and the Christian life as essential to the fulfilment.

A PLEA

Lord, guard the soldier on the field.
Keep him in loving care;
If shot and shell should claim his life,
A sacrifice amid the strife,
Hear Thou his last faint prayer.

Be with the soldier on the march,
When sore his strength is tried;
The way is rough, the foe is near;
Let courage take the place of fear.
Be Thou his help and guide.

Be with the soldier in his tent,
Waiting the coming fray,
Thinking of loved ones left behind,
Give peace unto his troubled mind.
Be Thou his staff and stay.

Help him, dear Lord, with mighty power;
But oh, in loving memory keep
The ones who watch, perhaps in vain,
For loved ones to return again;
Lord, be with those who watch and weep.

FLORENCE M. MCCLELLAND.

WHAT the world needs is the resolute step, the look of cheer, the smiling countenance, and the kindly word. Keep sweet.—*George L. Perin.*

A "Sea-Island" of Georgia

A Story of Devotion and Self-Sacrifice. By the Rev. SAMUEL J. FRENCH

THERE are two "sea-islands" off the coast of Georgia, opposite the city of Brunswick, which are of more than ordinary interest to the casual visitor, especially if he be a Churchman.

One of these is the property and the winter home of wealthy New York people, and is a place of extraordinary beauty, the builder and landscape-gardener having exhausted their skill and taste in making a luxurious resort for the winter months. In the midst of the group of buildings comprising the club house and residences, is an exquisitely beautiful chapel in which, when there is no clerical guest in the house, the neighboring clergy are wont to hold services for the winter residents.

To the north of this island and scarcely a rifle-shot distant at their nearest points, lies historic St. Simon's Island, once like its neighbor given over to the raising of the famous "sea-island cotton," but in these last years divided into small holdings, mostly "truck farms." Between these two periods came large lumber interests which afforded employment to a great number of people, and were the source of much prosperity to the island community.

It was at this time that a devoted priest of the Church came back here to the scene of his early life, prompted by a keen perception of the spiritual needs of the islanders, and finding an almost virgin field of labor. For although the Church had been here for over a century, and the parish is one of the oldest in the diocese, up to this the population had been sparse and scattered, and possessed of very little wealth. He settled at the "dead town" of Frederica, midway the length of the island

CHRIST CHURCH, FREDERICA, GA.

"MRS. DODGE'S BOYS" AT WORK

on the landward side, where over an hundred years before there had been a goodly town of over a thousand inhabitants, where General Oglethorpe (Georgia's first Governor) had his headquarters, where the Wesleys had preached under the spreading live-oaks, and where not far distant the Spanish invasion of the Southern colonies had been checked and turned back in what Carlyle calls "one of the decisive battles of the world." There remains of the place now only the old "water battery" built of "tabby" (the primitive concrete) with its one dismantled gun, to testify of Oglethorpe's courage and the bravery and patriotism of his little band.

The Rev. Anson Phelps Dodge built here his house, and hard by, under "Wesley's Oak," a church finished with the beautiful Georgia pine and adorned with storied windows which would do credit to many a metropolitan church—built it on the site of a former church in consecrated ground, surrounded by the graves and monuments of half-a-dozen generations.

He ministered to the whole Island; for there was not then, and is not now, a place of worship on the Island except those of the Church, of which there are four, ministering equally to whites and blacks. Here the successor of Mr. Dodge, the Archdeacon of Brunswick, is, with his negro deacon, "monarch (ecclesiastically) of all he surveys."

Mr. Dodge established a home for the training of destitute boys, orphans or semi-orphans, of the Island and of the southern part of the state. It is of this home, its present condition and needs, that I wish particularly to write.

Mr. Dodge died in 1898. After making ample provision for his wife, he had divided his fortune between the parish, the home for boys, and the diocese. To the last he left, for the purpose of sustaining the various mission churches which he built in the neighboring towns on the mainland, and other missions which might thereafter be established, the sum of $80,000, which is now known as the "Georgia Mission Fund." To Christ Church, Frederica, he left, perceiving or rather foreseeing the precarious future of the small and shifting population, an endowment sufficient to maintain the work in perpetuity. To the home he left a sum which at the time seemed ample for all future needs; but such works grow beyond the imagination of the founders, and the time has come when there is an imperative demand for enlargement to meet the increasing opportunities and the efficiency of the home.

With a singular devotion of herself, soul and body and all that she has—time, strength, labor, and fortune—Mrs. Dodge has carried on the work so dear to her husband, almost single-handed. She has given her home for the housing of the boys, herself to be a mother to them, her whole soul to their training and education. She has devoted her income to the upkeep and advancement of the work. She has set aside quite recently $25,000 of her capital to increase the endowment of the home. She has no more to give. The entire work of the place—garden, house-work, and kitchen—is done by the boys themselves under "Mother's" instruction. Most of the food is raised on the place, and from personal experience the writer can testify that the table is abundantly supplied with well prepared food. If any one doubts that boys can be taught to cook, let him drop in to the home about dinner time and his doubts will be thoroughly laid. It is a home in the best sense of the word. There is none of the "institutionalism" which is generally so manifest in the lives and the faces of children so reared. "Mrs. Dodge's boys" have almost without exception turned out well and are a credit to the home and to her training. (She sends them to the public school and they attend the services of the Church.)

One of her boys has recently returned to her, giving up a good position in New York, simply to help her in her need and to extend to others the blessings which he received. He serves without hire save for the living for himself and his young wife which he can make off the place. He is what we call in the South a "good all 'round man." He can, and does with the assistance of the boys whom he is thus giving a vocational training, do the necessary plumbing, carpentering, gardening, stock-raising, and all varied work demanded by a small farm.

By this time your readers who have followed me will not be surprised to know that Mrs. Dodge has reached the point where she must have some outside help in carrying on the work. She has reached the end of her own resources; but the work must be enlarged and the plant improved to bring it in line with modern needs. She has had to refuse literally scores of applications for admission to the home. If she had space she would have at this moment over a hundred boys under her personal care.

She needs:

1. A cottage for her invaluable foreman and his wife—

(*Continued on page* 127)

The Synods and Religious Education

By the Rev. WM. E. GARDNER, D.D., General Secretary of the General Board of Religious Education

AT this time when the Provincial Synods are meeting and organizing commissions or committees on Religious Education, the question—What can be done through educational organization in the Province?—must be uppermost in the minds of many.

Some of the members of the General Board of Religious Education, looking forward to this moment, have outlined the following plan for educational organization in the Province. Its aim is to be comprehensive and suggestive rather than to furnish a direct plan of organization for a Province. No Provincial organization should be set in motion until the particular needs of the Province have been brought to light and the methods by which those needs may be met, determined. If the suggestive notes below furnish any aid in this method of procedure, the hopes of those who have worked out the plan will be realized.

Provincial organization in education should endeavor first to establish the principles which underlie its work. It should next provide for leadership, and then determine the kind of organization which is possible with the leadership at hand. It is under these three subjects that the following suggestions are arranged:

I.—PRINCIPLES OF WORK

The Provincial Board should survey and study the educational possibilities in the Church within the Province.

The Provincial Board as constituted by Synod, should have for its aim the development of that educational work within the Province which requires the coöperation of two or more dioceses.

The Provincial Board should be keen to ascertain all valuable methods in any section of the Province and make the same available to all the educational workers of the Province.

It should treat Religious Education as a unit, and aim to relate the educational process in the home to that in the Sunday school, Church school, and public school. These processes thus begun in early youth should be completed in college, university, and theological school.

A programme for a diocesan Board of Religious Education has been issued by the General Board. It carries within it many suggestions, the success of which depends upon Provincial organization. This programme is commended to the study of all members of Provincial Boards of Religious Education.

II.—LEADERSHIP

Any Province, when circumstances demand, should secure the time and energy in part or whole, of an expert leader in education. This leader should be the administrative officer of the Provincial Board of Religious Education. If no such administrative officer can be provided, responsibility should be concentrated in the hands of leaders of committees and commissions. These committees or commissions might be formed of members within or without the Provincial Board.

III.—ORGANIZATION

Beside the usual officers there should be standing committees. Some of these committees should be formed in accordance with the four interests or types of work of the General Board.

1. Under Parochial Education, there might be the following committees:

A. Committee on Sunday Schools: This committee should deal with such questions as—What is the educational efficiency of the Sunday schools of the Province? Does it increase or diminish? The answer to these questions should be ascertained by some process of measurement—(a) by statistics, (b) by the comparison of various types of educational organization within the dioceses (Sunday School Commissions, Boards of Education, etc.).

With the aid of the Board of Missions and under the direction of the diocesan Bishop, this committee might consider the organization of Sunday schools in unoccupied fields.

B. Committee on Religious Nurture in the Home: This committee should search out all methods of religious nurture in the home which are followed in any diocese, and should not only make these available to the various diocesan boards within the Province, but press them upon their attention.

C. Committee on Religious Element in Public Education: The Provincial Board should be keen to assist, as a Province, any effort to place religious instruction in relation to public education. It will be some time before this great problem is adequately solved, but the solution will be hastened if contiguous dioceses under Provincial leadership will combine in bearing the expense of experimentation. A successful method having been found in one diocese, can then be applied to other dioceses.

2. Under Secondary Education there should be a committee on Church Schools:

This committee should ascertain the number of Church schools in the Province. It should deal with their need of support, create standards by which they should be judged, and urge all efficient schools upon the attention of parents. Some Provincial Boards might promote such Church schools as would meet the needs of those Church families who require inexpensive Church school training for their children. Recall Bishop Brent's plea at the General Convention for the Church school that would reduce its expenses and "do away with some of the paid service of the school, letting the children do that measure of work which in itself would be a liberal education."

3. Under Collegiate Education there should be a committee on College and University work:

The aim of this committee should be to discover the possibilities of diocesan coöperation in student work within the Province. If the Church's interests are to be fostered in educational centers of the Province, well equipped student workers, both men and women, must be placed in the field. This committee might encourage the Provincial Board to exert its influence in the selection of proper men as rectors in collegiate parishes. This committee could prevent a loss of direction in the student work of the Province, by unifying the various diocesan agencies at work for the students.

This committee should organize some plan by which the names of students going to college should be made known in advance to the rectors or student workers in college centers.

4. Under Theological Education there should be—

(*a*) Committee on the Increase of the Ministry:

This committee should deal with such questions as—How many men in college from the Province are intending to go into the ministry? What diocesan methods have been formulated within the Province for calling the attention of men to the ministry? How can these methods be applied in any diocese? Is the number of candidates within the Province in proportion to the future needs of the Province, or in other words, is the Province soon to be living upon the lives of men given by other Provinces? Does the Province as a whole care to consider any method of assisting men financially?

These and other subjects could profitably receive such attention and study as would produce results valuable to the whole Church.

(*b*) Committee on Theological Schools:

If there are any theological seminaries in the Province, this committee might lead the Board to give them such coöperation as seems advisable.

With the growth of religious education in state universities, there is bound to be a movement for the creation of training schools for religious workers in or near universities. Such movement might be placed under the consideration of this committee.

Besides the above committees, other committees would be necessary, such as—

(*a*) Committee on Finance:

This committee should estimate the wealth of the Province and should use its efforts to secure from those Church-

men who have large means and are anxious to benefit the country and the nation with their wealth, gifts and endowments for educational work within the Church. This committee should, in consultation with the various departments of the Board, ascertain the budget necessary for effective work.

(*b*) Committee on Statistics:

At each Provincial Synod the Provincial Board of Religious Education should present a report in which accurate statistics would give a view of the total educational resources of the Province. The following are some of the items that should be tabulated:

The number of Sunday school scholars and teachers—cost per scholar.

The number of Secondary schools, scholars, teachers, endowments, cost per scholar.

The number of students taking college or university work.

Number of candidates for the ministry.

Number of men from the Privince in theological seminaries.

Names of colleges and universities with number of Churchmen enrolled in student body and faculty.

Description of all work done by the Church in connection with the colleges and universities.

Names and addresses of all leaders of education within the Province, members of boards of education, Sunday school commissions, trustees of educational institutions, etc.

Accurate figures in regard to educational work, total amount of money spent in each diocese for various lines of educational work; total for the whole Province.

The above are only suggestive.

NOTE:—In the organization of a new Provincial Board of Religious Education, it would be wise to avoid during the initial period, any attempt at a complete organization as outlined above. Organization of a Provincial Board should be guided by the immediate needs. The board should ever have in mind the necessity of readjustment and the creation of new lines of work as dictated by conditions. In all forms of educational organization to-day, the spirit of experimentation rules. This spirit should be as operative in the Church as it is in secular education.

The above notes are being submitted to the various educational leaders throughout the Church, in hopes that they will be of some value at this time, so full of possibility for the laying of foundations for the greater efficiency of the Church's work.

THE CLERGY AND QUESTIONS OF THE DAY

[FROM A PAPER READ BEFORE THE CHURCH CONGRESS]

BY LEWIS STOCKTON

THE Church has been put in a false position with relation to the community by those who would side-step when asked how the Church stands as to questions and problems affecting the life of the community of which the Church forms a part. How can it avoid being classed with the priest and the Levite in the parable if it is indifferent as to the solution of these questions?—or if it does not boldly admit that all these questions are at bottom ethical questions and that the clergy have no other duty paramount to the duty of proclaiming that the ethics of Christ supply the answer and the only adequate answer to these questions? The clergy may be tempted to say that all their energy is needed to deliver the message of Christ to the individuals who form his congregations, that he has no time to study these problems of the community. But the clergyman is not only a priest, he is a prophet. It is true that he is not a prophet in a theocratic community, but in a democratic community. Still, he is a prophet bearing witness in the earth to the truth that is in Christ, and having a duty to apply that truth to human life, individual, political, and social.

The clergyman may arouse resentment, and the resentment may be well founded, if, instead of bearing witness, and making application of the ethics of Christ to human life, he preaches social theories not warranted by the teaching of Christ. The clergyman, as a member of the community, has a right to his opinion. It is his duty to form an opinion, in fact. He may have given deep thought to certain questions and have reached decided views as a result of his reflections. But he must, I think, distinguish between his duty as a leading member of the community and his duty as one who holds the prophetical office in the Church. There can never be any doubt that the clergyman ought clearly to impress upon the individual Christian the duty of a Christlike character, the duty of making Christlike decisions as well in the public life of the community as in his individual and private life; and so far as the clergy fail in this respect, they lay themselves open to just criticism.

The community now deals with many questions formerly within the sole care of the Church. And where the community deals with these questions, the method of the community is to be followed, while the ethics of Christ are to be applied.

Let us take the marriage question as an example. The teaching of Christ is that a valid marriage creates a natural relation. To claim the power to dissolve a valid marriage is to claim the power of destroying a natural relation. Therefore the Church's law as to marriage stands in the natural constitution of human society. But the state cannot and does not ignore so vitally important and external an element in human life. Marriage, says the state, being in the social order, must be regulated by civic law; the community may impose conditions and invalidate a contract where these conditions have not been complied with.

What is the clergyman to do in the case where two members of his parish marry contrary to the prescriptions of the Church? In my judgment he must submit them to purely spiritual censures. But he should not urge that "the sanctions of social relations be withheld from them".

Let us consider the question of a living wage. There is a demand for cheap labor of women and children. This supply affects the wages of men. The man who does not make a living wage cannot support a family. If ordered civilization is to endure, it must fortify the family. Here an economic condition affects adversely the well being of the community, and, by discouraging marriage, affects adversely personal morality. What is the clergyman to do? Is he to teach the sacredness of the marriage tie, the sin of unchastity, and to ignore the economic conditions? Why should he ignore economic conditions? If an employer in his congregation persistently disobeys the ethics of Christ, is he to be condoned, while the breaker of the Church's marriage law or of the Seventh Commandment is disciplined? I think the ethics of Christ are to be applied to guide the conduct of all who are members of Christ. If one is disciplined the other should be disciplined also.

Consider the law of land tenure. The law of real property, derived from Rome, has never been Christianized. These laws permit the holders of the title to land to keep land out of use or to hinder access to it so that it can be used only on oppressive terms. This leads to oppression and injustice, and these to internal war. While we hope we have escaped war with Mexico, and are praying for a just peace between European powers, there is a situation in Colorado which contains all the explosive elements that make for war, and if that armed truce is not justly settled, it may spread to other states and so involve us in a war between capital and labor. The community ought to secure the fullest use of the land in a profitable sense, and at the same time secure to the community all the value which nature and the community give to the land, apart from the value that the individual owner, by his labor or capital, adds to it. Thus the earth's resources would be fully developed and oppressive burdens be removed from the back of industry. "Social justice comes first," says President Wilson. "Law is only the machinery for its realization, and is vital only as it expresses and embodies it." Lord Chief Justice Coleridge said: "All laws of property must stand upon the foot of the common advantage, for a country belongs to its inhabitants"; and Samuel Taylor Coleridge said: "Nothing but the most horrible perversion of humanity and moral justice, under the specious name of political economy, could have blinded men to the truth, that the possession of land implies and demands the performance of commensurate duties".

FOLLOW CHRIST in the denial of *all the wills of self*, and then all is put away that separates you from God; the heaven-born new creature will come to life in you, which alone knows and enjoys the things of God, and has his daily food of gladness in that manifold *Blessed*, and *Blessed*, which Christ preached on the mount.—*William Law.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

RED LIGHT ABATEMENT LAW IN CALIFORNIA

THE Red Light Abatement Law" is the title of a report of the Commonwealth Club designed to enlighten public sentiment in California on the pending measure. It gives both sides of the question in the form of a majority and minority report. The minority report, which is signed by three members of the committee, concludes with this statement: "The California Red Light Abatement bill, being in its present form superfluous, inefficient, and vicious, as well as most dangerous from a sanitary point of view, is to be defeated by popular vote at the November election." The majority report, which is signed by five members of the committee, including Father Lathrop of the Church of the Ascension, reaches the following conclusions:

"1. That the 'Red Light' Abatement and Injunction laws are in no sense an innovation in our system of jurisprudence, but on the contrary embody well established legal doctrines.

"2. That they have proven efficient against the house of prostitution.

"3. That they have not been used for purposes of blackmail, nor have innocent property owners been victimized.

"4. That there has been no increase in crimes against women and against decency in the communities in which they have been enforced.

"5. That, as a result of their enforcement, prostitution is no more 'scattered' than it was before.

"6. That while no single administrative agency can entirely suppress an evil, the causes of which are so deeply rooted in social and economic conditions, there is evidence that, so far as these laws have been applied, there has resulted an appreciable diminution in commercialized vice."

CHECKING THE BABIES AT CHURCH

Father Duffy, rector of the Roman Catholic Church of Our Saviour in South Fordham, Borough of the Bronx, New York, is planning to erect a church so arranged that the mothers can check their babies while they pray. The baby-checking room will be just off the gallery. In explaining his plan, Father Duffy said:

"Of course I am going to have a place for the babies and for their mothers. When we were drawing the plans for this building, I wanted to make provision for every class of people in the parish, and of all sorts of people there, the best lots are mothers. If there is any place where they ought to have a welcome it is in a Catholic church. In this parish I have a number of young people with children. The mothers are fine Catholic women, who never missed mass in their lives before the baby came. They are living among comparative strangers. A mother cannot ask a stranger to take care of a baby. The man of the family wants an undisturbed sleep for the lowest and latest mass. If she brings the baby to church everybody looks at her as if she were a criminal whenever the youngster exercises its lungs, and there you are. So I have got a room off the gallery which will be fixed up as a nursery and every Sunday morning I will have a competent woman in charge.

This, however, is not wholly unknown in our own churches. The plan was tried at the Cathedral in Milwaukee, but the babies did not materialize on any considerable scale.

WOMAN IN INDUSTRY

Here are some words of Justice Brewer in the now well-known case of Muller *vs.* Oregon, in which the Oregon eight-hours law was sustained, that should be constantly kept in mind by diocesan commissions as justification, if further justification were needed, of active work in behalf of legislation to protect women from the ravages of modern industry:

"That woman's physical structure and the performance of maternal functions place her at a disadvantage in the struggle for subsistence is obvious. . . . As minors, though not to the same extent, she has been looked upon in the courts as needing especial care that her rights may be preserved.

"Though limitations upon personal and contractual rights may be removed by legislation, there is that in her disposition and habits of life which will operate against a full assertion of those rights. She will still be where some legislation to protect her seems necessary to secure a real equality of right.

"Differentiated by these matters from the other sex, she is properly placed in a class by herself, and legislation designed for her protection may be sustained even when like legislation is not necessary for men and could not be sustained. . . . This difference justifies a difference in legislation and upholds that which is designed to compensate for some of the burdens which rest upon her."

COST OF LIVING IN MINNESOTA

The Minimum Wage Commission of Minnesota, which has been considering the cost of living for women workers, has failed to agree upon any positive declaration, but the committee reports of the board show that it costs women in mercantile lines $8.38 to live. The items are made up as follows:

Room and food	$4.39
Laundry	.33
Clothing	1.08
Carfare	.53
Doctor bills	.24
Dentist bills	.24
Oculist bills	.04
Church gifts	.13
Insurance	.06
Lodge and club dues	.02
Amusements	.34
Vacation	.27
Books, magazines and newspapers	.11
Total weekly expenses	$8.38

"MUST TARRY THE GRINDING"

"He that will have a cake out of the wheat, must tarry the grinding," we read in *Troilus and Cressida.* And this fact must always be borne in mind when we engage in a moral crusade. "There is no great achievement that is not the result of patient working and waiting," is the way another observer has put it, and here again we may revert, as always with profit, to the example of Christ, who was willing to die that we might live. He was willing to leave results to the future, and so should the reformer and the statesman. "The politician thinks of the next election; the statesman of the next generation."

SAVING THE BABIES

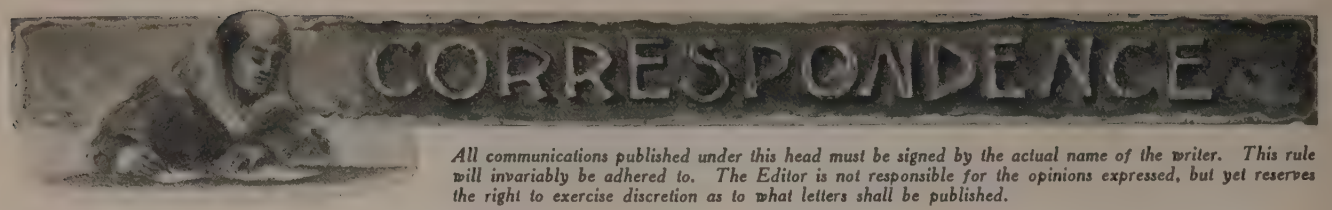
A recent mayor of Huddersfield offered one pound to every mother who brought to him a year-old baby of a certain weight, and the result was that a great many babies which used to die did not die. The babies at the end of the year not only came up alive but they came up to weight. In commenting on this fact, Bernard Shaw said Mr. Broadbent knew that a pound extra in a baby at a certain age was an enormous municipal profit.

LABOR LEGISLATION IN MASSACHUSETTS

A pamphlet outlining the action affecting labor during the 1914 session of the Massachusetts legislature has been published by the Bureau of Statistics, Boston, Mass. It contains an index of the new statutes, final disposition of bills introduced, opinions of the attorney general on pending legislation, and recommendations of the governor.

During the past summer the Christ Church graveyard at Fifth and Arch streets, Philadelphia, has been open for the use of the clerks of the neighborhood during lunch time. Incidentally the exeperiment of open air preaching has been tried with interesting results.

Los Angeles now proposes to employ a woman to visit the homes of the people and educate the parents of children in public schools as to their general duties.



All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

PRAYER BOOK REVISION

To the Editor of The Living Church:

AT the last Convention a committee was appointed to consider ways and means of giving to our Book of Common Prayer such comprehensiveness in breadth, variety, adaptation, and attractiveness as will impress and win to the Church "all sorts and conditions of men." In the minds of some this has aroused hopeful anticipations, in others a serious apprehension. To the writer this is an important movement and decidely timely.

It is the earnest prayer of the writer that this committee will consider it their paramount duty to aim at the restoration of the Eucharist to its proper place, as the principal act of worship on the assembling of the faithful on the first day of the week. Three Sundays out of every four in almost every parish does not the Office of Preparation—Morning Prayer—supplant and supersede the Lord's service? The marked contrast in the manner of rendering Morning Prayer and that of the Eucharist on the first Sunday, the reserving of which Sunday for the late celebration has gotten past the stage of a pious custom to an established part of the spiritual machinery of many a parish, always seemed to the writer, reverently speaking, to belittle the latter.

We feel that the common wants supplied by the Office of Morning Prayer can be met when there is both an expansion and enrichment of the Office of Holy Communion. We need greater fulness and richness in the variable parts of this office.

Restoration of Proper Psalms as introits would be a decided gain; as also the optional use of the Decalogue, the compulsory use of which has no liturgical precedent either in the East or West, and is a decidely poor attempt on the part of the reformers to reproduce the Prophecy which we find generally following the collect in many of the liturgies extant.

A collect for the Sunday after Christmas; a better collect for the Fifth Sunday in Lent, commonly called Passion Sunday; also proper prefaces for Epiphany, Lent, and the festivals of the Martyrs and Apostles would, in the humble opinion of the writer, be appreciated by a majority of the laity and clergy.

As we review the adverse circumstances under which our Prayer Book offices were framed there is a cause for wonder and gratitude to God that they are as admirable as they are.

I am emphatically opposed, Mr. Editor, to all attempts to experiment with the Prayer Book, but I am heartily in sympathy with all moves to bring it to a higher tone of Catholicity and to express without loop-hole or compromise the "Faith once for all delivered unto the saints." And we firmly believe that when the Lord's service gains its normal and proper place as the principal act of worship on the Lord's Day, men will again realize that it is from the altar and not from the pulpit that real spiritual strength and comfort are to be gained.

Yours, with every attempt to bring the Eucharist back to its proper place in the worship of this undeniable autonomous branch of the Catholic Church, I am

Yours truly,

St. John's Rectory, (Rev.) GEO. PHILIP JUNG.
Glyndon, Md., November 11, 1914.

OBJECTS TO WAR ARTICLES

To the Editor of The Living Church:

I WAS about to make reply to the article on the "War as Viewed," etc., when I was called away. On my return your issue of the 14th inst. was waiting for me at home. I read the letter from Canada, also your footnote stating, "We shall be greatly surprised," etc. Now I am greatly surprised and disappointed in THE LIVING CHURCH, to which I have been a subscriber for a number of years. I think just as my Canadian brother does, and there are others who think as I do. In my opinion it would have been better had the article in question been omitted from the columns of THE LIVING CHURCH. The war as viewed from the Continent and from almost every country in the world is, and has been, pretty thoroughly discussed in all our daily papers. Why not let the secular press take care of it?

I subscribe for THE LIVING CHURCH that I may know what the Church is doing at home and abroad. My Sunday papers are THE LIVING CHURCH and the *Spirit of Missions*. No Sunday editions of the daily papers for me; and I can assure you it does not help my Sunday reading to see articles on the war question sandwiched in between articles that endeavor to lead men away from things temporal to things spiritual.

I am always glad to read the works of all great men, all brainy men, all thinking men, on the topics of the times, and will sit at their feet each day of the week; but on Sunday I need a rest.

Yours very respectfully,

New Haven, Conn., November 16th. H. O. MILLER.

NEGRO OBJECTION TO SUFFRAGAN BISHOP IN SOUTH CAROLINA

To the Editor of The Living Church:

YOUR comments on the resolutions as passed by the vestry of St. Mark's Church, Charleston, S. C., are entirely misleading. We want a real Bishop and have no objection to a negro, whether he be a Diocesan Missionary, or Suffragan. In Church matters we hold that there is but one race and that race is the human race. We prefer a Missionary Bishop, who is a Negro, on account of, what we consider, the un-Christian attitude of our diocesan Bishop and Council. I am sending you an extract from the perennial speech of the Bishop which you will please publish with this explanation. We do not believe any man, of any color, would accept the office with these "safeguards." Certainly, he would not be worthy of the respect of others. Unfortunately, the Bishop only knows the most servile class of negroes and on account of his environments never comes in contact with the self-supporting, ambitious class, who constitute the majority membership of St. Mark's Church.

Says the Bishop of South Carolina:

"If the Suffragan Bishop should become unruly or rebellious we could secure his resignation to the House of Bishops as provided for by Canon, and retire him to a parish. Since the Suffragan Bishop has no jurisdiction except what has been assigned him by his diocesan, it is competent for the Bishop of the diocese, at any time, if conditions seem to justify such action, to withdraw his consent to have the Suffragan perform any Episcopal acts in his diocese. The pesition of a Suffragan under these conditions would be wholly untenable as he could no longer exercise his Episcopal office. . . .

"As I have pointed out before, a Negro Suffragan Bishop would have no seat or vote in this council, and would not attend its sessions, unless you invited him to do so."

Very respectfully, J. M. THOMPSON, M.D.
Charleston, S. C. *Junior Warden St. Mark's Church.*

WORK AMONG HUNGARIANS IN INDIANA

To the Editor of The Living Church:

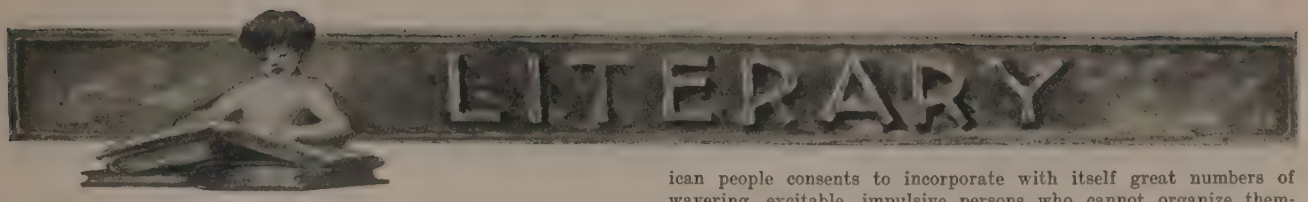
IN last week's issue of THE LIVING CHURCH there was published an appeal for Trinity Hungarian Church in this city. The object assigned was the erection of an humble church building for these Hungarians who have come to us. There was nothing in that appeal to indicate that the Bishop of the diocese was in sympathy with the work or gave his approval to the movement.

There is no work in my diocese which more deeply engages my affection and interest than this effort to provide religious care for these foreign people resident among us. If there are any kindly disposed people who are minded to help this work, I should be happy to see that their contributions are used for this laudable undertaking if they will send them to me. Very respectfully,

JOHN HAZEN WHITE,
South Bend, Ind., November 20. *Bishop of Michigan City.*

LET US see that whenever we have failed to be loving, we have also failed to be wise; that whenever we have been blind to our neighbors' interests, we have also been blind to our own; whenever we have hurt others, we have hurt ourselves still more. Let us, at this blessed Whitsuntide, ask forgiveness of God for all acts of malice and uncharitableness, blindness and hardness of heart; and pray for the spirit of true charity, which alone is true wisdom. And let us come to Holy Communion in charity with each other and with all; determined henceforth to feel for each other, and with each other; to put ourselves in our neighbors' places; to see with their eyes, and to feel with their hearts, so far as God shall give us that great grace; determined to make allowances for their mistakes and failings; to give and forgive, even as God gives and forgives, for ever; that so we may be indeed the children of our Father in heaven, whose name is Love.—*Charles Kingsley.*

MAY WE not only be delivered from the outward act or word that grieves Thee, but may the very springs of our nature be purified!—*F. B. Meyer.*



SOCIAL PROBLEMS

With Poor Immigrants to America. By Stephen Graham. The Macmillan Co. Price $2.00 net.

What will the mystic tramp write next? From the journey *With the Russian Pilgrims to Jerusalem*, he proceeds to come as an immigrant to our own land. Just a year ago last Eastertide he passed through the "Judgment Day" of Ellis Island, and, after doing New York, leisurely tramped via Scranton to Chicago. "From Russia to America; from the most mystical country to the most material; from the religion of suffering to the religion of philanthropy. . . . For one who knows Russia well America is full of a great revelation." "I came to America to see men and women and not simply bricks and mortar, to understand a national life rather than to moan over sooty cities and industrial wildernesses. Hundreds of thousands of healthy Europeans passed annually to America. I wanted to know what this asylum or refuge of our wanderers actually was, what life and hope it offered, what America was doing with her hands, what she was yearning for with her heart. I wished to know also what was her despair." The pictures of the people of all sorts and kinds he meets and talks with are fascinating. He is truly sympathetic, but his irony is rich and telling.

In this book we find much of the life and ideals of the immigrant, but more of the American. It is eminently instructive for those who are or should be interested in the immigrant; but especially is it salutary for ourselves—to see ourselves as others see us; and now in war time, when we peaceful and prosperous Americans are boasting much of the supremeness of the American ideal. "One thing," he says, "I noted in America, that the blossom of religion seems to have been pressed between Bible leaves, withered and dried long ago. What is called religion is a sort of ethical rampage."

The author is a Briton, but he has the heart of a Russian, and we Americans need much to become balanced by the ideals of the Russian. "Russia and America are the Eastern and Western poles of thought. Russia is evolving as the greatest artistic philosophical and mystical nation of the world, and Moscow may be said already to be the literary capital of Europe. America is showing itself as the site of the New Jerusalem, the place where a nation is really in earnest in its attempt to realize the great dream of human progress. Russia is the living East; America is the living West—as India is the dead East and Britain is the dying West. Siberia will no doubt be the West of the future." So at the beginning, and at the end of the book: "America is too happy and prosperous a place for some. It is a place where the soul falls into a happy sleep. The more America improves, the more will it prove a place of success, of material well-being, of physical health, and sound, eugenically established men and women. But to me, personally, success is a reproach; and failure, danger, calamity, incertitude is a glory. For this world is not a satisfying home, and there are those who confess themselves strangers and pilgrims upon the earth."

May Stephen Graham live and tramp after the war to portray for us the hearts of the men of a rising Russia—and perhaps, after a while, of a new and deepened America! THOMAS BURGESS.

The Old World in the New. By Edward Alsworth Ross. New York: The Century Co. Price $2.40 net.

There is no doubt in the minds of students of social problems, that the existing war is going to result in a great influx of emigrants to the United States, and it therefore behooves us to know something of what has resulted from the previous movements in this direction, and Dr. Ross has sought to give this information in the present volume. Believing that "Immigration is a wind that blows democratic ideas throughout the world," he has approached the consideration of his thesis in a sympathetic mood, but he is not "of those who consider humanity and forget the nation, who pity the living but not the unborn." It therefore follows naturally that he does not regard America as something to be spent quickly and cheerfully for the benefit of the pent up millions in backward lands, and he believes that we have helped the Chinese more by protecting our standards and having something worth their copying when the right time comes.

He does not believe that the contribution of the Irish matches that of an equal number of the old American breed, although it is yet too soon to show what it can do. He asserts that it is now clear that the German Socialism, instead of being a shattering type of thought, is in fact highly constructive. The Scandinavian strain provides an excellent, cool-blooded, self-controlled citizenship for the support of representative government.

As to the Italians, Dr. Ross declares that "so far as the American people consents to incorporate with itself great numbers of wavering, excitable, impulsive persons who cannot organize themselves, it must in the end resign itself to lower efficiency, to less democracy, or both." The "superfecund" Slavic immigration he views with alarm. As to the Eastern European Jews, he is not ready to express an opinion, but he seems to intimate that there will be an assimilation, "a melting and a disappearing," that will be for the benefit of the Jew.

The book abounds in stimulating and suggestive observations and is thoroughly readable. More of such volumes are needed that we may see and understand our grave immigration problem.

C. R. W.

THE LARGE business enterprises are in a way coming into their own—that is they are beginning to receive thoughtful attention on their merits and not as objects of popular attack and of political use. An evidence of this is the series on "The Romance of Big Business," which the Doubleday Page Co. is putting forth. This is an interesting undertaking and will prove a valuable one if the series does not degenerate into partisanship and fulsomeness. The first volume, on *The Conquest of the Tropics*, by Frederick Upham Adams, is a stirring tale of the United Fruit Co. As the publishers frankly state, they do not "wish anyone to be deceived into believing that this series is any different from what it pretends to be as now announced. It is planned as an open and above-board presentation, frankly putting forth the interesting points of large business enterprises." In the chapters of the present volume, "a large portion of the information as to facts has been obtained through the courtesy of officials of the United Fruit Company. The deductions of the author stand on his reputation as a student and an analyst of issues of public concern. This method will be pursued in the preparation of the books of this series, which later will be announced. It is the belief of the publishers that a series of books thus planned will possess an interest and have a real value not only to those who are investors in these great enterprises, but also to a public which is demanding that far-reaching corporations shall give an account of their stewardship."

MISCELLANEOUS

NOTICE is received from Lycett's "Episcopal Church Book Store" in Baltimore that they will hereafter publish the "Maryland Series" of catechisms formerly issued by Thomas Nelson & Sons. This is a series of four text books, one of which is the Church Catechism from the Prayer Book, which have stood the test of actual use for a long term of years.

A "SEA-ISLAND" OF GEORGIA

(*Continued from page* 122)

who by the way is as efficient and self-devoted within the house as he is without.

2. Additional house-room to accommodate the boys selected from the increasing applicants.

3. A lighting plant. This is particularly important in a large building or group of buildings in a rural neighborhood where there is no fire protection. This plant could be managed by the foreman, who is able also to do the necessary wiring.

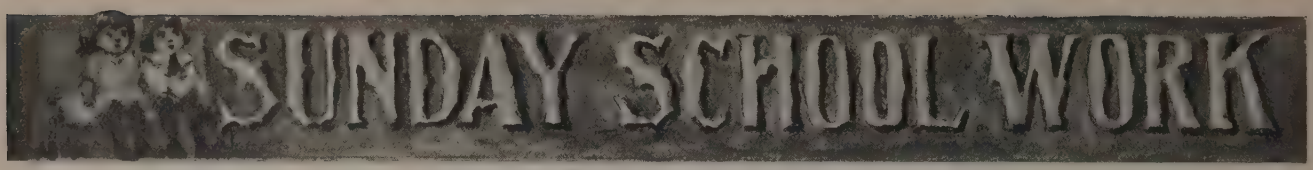
4. A steam laundry plant.

5. A motor launch. Frederica is about twenty miles from town as the boats run, with a steamboat once a day except Sunday, and no physician on the island.

6. A canning plant. The place is capable of raising a far larger quantity of fruit and vegetables than it consumes; and this would be at once a source of revenue and a valuable training for the boys who must earn their own living.

I have written this in the hope that it may come under the notice of some who, stimulated by the example of devotion, may give where they can be assured of seeing the largest returns for the investment in the amount of good accomplished. It is no experiment, but is emphatically a "going concern." Thus far, Mrs. Dodge has made no appeal to the public nor would she while resources of her own were available to meet the ever increasing demands of the work. She can of course maintain it on its present basis now; but in these days to do *only* that means present deterioration and ultimate failure.

I do not need to add, Mrs. Dodge has not only the absolute confidence of the Bishop and the diocese, but their highest esteem, as she has of all who know her.



REV. CHARLES SMITH LEWIS, EDITOR
Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

IT was with some surprise, and, to tell the truth, some chagrin that we read the heading of this department two weeks ago, wherein the "Woman's Work" title took the place of that appropriate to Sunday School Work. One consolation came with the surprise, however, and that was that we felt sure our genial co-editor and friend, the editor of the real "Woman's Department," would appreciate the mistake as much as any one, and, we hoped, would not wholly disown what appeared under her name.

Reflection, however, has led us to ask ourselves the question: How far did the man who put the paper together really make a mistake? Did he not all unwittingly voice a sad truth? And did not that truth gain emphasis from the very material that was printed under the wrong headlines? It was the story told in Dr. Washburn's interesting account of the beginnings of the Sunday school in this country; and as we read it over we see "as a preliminary step to organization, a meeting of *young ladies* belonging to the Rev. Mr. Milnor's Bible class was held," etc. The plan conceived by men, set in motion by men, was apparently carried out by women. And is not that just the serious question that affects our Sunday school work all over the country, especially with the young boys? We try to get the boys interested, and we do get the little fellows; and then as the years go on they begin to drop out. We meet and discuss; we plan ways to interest and attract; to "hold" them. And all the time the real reason is ignored and the real cure is forgotten. Young men are not naturally indifferent to religion. They show it in different ways from those of the gentler sex, and from children. But God means, or should mean, as much to a boy's life during his adolescent period as it meant to him while a little fellow. But what does a young man find when he comes to Sunday school, if he does? He first of all finds himself in a group of small children and he at once thinks, "I'm not a kid, and I don't want to be counted in with them"; and so his prejudices are awakened at the outset. Then when the class time comes, what does he find again? Probably a woman teacher; and he again feels a sort of discouragement which is quickened still more as he looks about the room and recognizes that almost all the teachers in the school are either young girls or women. The men are conspicuous by their absence. No wonder the young fellow, or even the boy who is becoming conscious of his manhood, feels that it does not belong to him, this Sunday school period. What odds is it if the lessons are suited, if the work is interestingly done, or if the teacher herself is attractive? Before any of these things can begin to make their proper impression he is disgusted with the age and the predominance of the feminine element, and drops out.

YOU WILL remind me of what splendid work women teachers have done with boys and of their influence with their classes. No one would be more ready to admit that than we are. Experience has proven it, whether we look back to our own youth or think of the splendid women who have done splendid work with boys in various schools that we know about. But the fact remains that the Sunday school is too often merely a woman's department of the parish life, and that the men fail to give it what would hold and interest the older boys and the younger men, because they themselves do not take any active part in it.

Why should not a man teach in Sunday school? Does he not know how? Can he not learn, as well as his wife or sister? Does he not think it of enough importance to teach and train the young boys and men in his most holy faith? Can anything be more important in work for God and for our Lord Jesus Christ? We wish that there might be some renewed effort made in this direction so that the Sunday school may make its appeal to the young men of our parishes, not because they ought to go and learn, nor because their mothers send them, but because they are drawn there by the presence and zeal and inspiration of the men who are working in the school. Make the Sunday school the Men's Department, and then when someone makes a perfectly innocent slip such as was made, it will afford a just occasion for amusement and not be an all unwitting satire upon the attitude of the men of the Church towards this most vital question.

SOME WEEKS ago we received a letter, from which we quote the following:

"It is a joke the way . . . and you treat the *Methode Ste. Sulpice*. Hardly worth discussing. So you write two columns about other plans and dismiss Ste. Sulpice with two inches, in your article of September 5th in THE LIVING CHURCH. You do indeed make the Concession that 'much excellent work has been done and is being done by this plan.'

"I was secretary of the Church S. S. Asso. in . . . for the first three years of its existence. At our meetings we got much excellent theory relating to the large Sunday school, but absolutely nothing worth while about the small country Sunday school. The same thing is true with most of the Sunday school literature one gets in this country. It assumes two conditions which seldom exist, viz.: teachers at one's command and plenty of scholars. These we do not always have. I venture to guess that fifty per cent. of our schools have less than fifty scholars. In the West fully seventy-five per cent. of the schools are less than twenty-five scholars. Teachers are as rare as pearls. Now what about these schools?"

We have quoted from this letter, written by one whose experience covers an eastern diocese as well as a western, for two reasons. First, we would touch but briefly on the matter of the *Methode*, and then turn to the larger question of the small school. The *Methode* has been fully discussed in these columns; explanations have been given as to its use. Its advantages and its disadvantages have been pointed out and its value for our American schools fully set forth, to the best of our knowledge—we have used it—and belief. But when all this is said, we must again give as our opinion that for the ordinary school and for the average rector or missionary, this is not the best method to follow. And we believe we are right in saying this, not because the *Methode* cannot be used by our American Church, but because the changing of rectors and missionaries and the fact that the *Methode* is wholly dependent upon the priest's personal teaching, the work in ordinary conditions of even fair sized schools must result in serious breaks and the impossibility of carrying on the school during the long intervals between the residence of the priests.

Some time in the future it may be an advantage to describe the *Methode* anew and to repeat the list of literature on the subject. Meanwhile we shall hold to our statement of the issue referred to. "Much excellent work is done and has been done by this plan. We know none that is more exacting on the leader, none that makes the school more utterly dependent upon the tenure of the rector. Its results are often most excellent." There is one adaptation of the *Methode* that we have warmly commended and will commend again, and that is its use for special children's service during Lent. Of this more at some other time.

THE SECOND POINT of our writer's letter is one that touches the present day situation at the heart. The majority of our Sunday schools are small; there is no question about that. The major part if not virtually all the present day books on the subject that at any rate belong to us, are written for the larger schools. We ourselves know all too well how difficult it is to give any practical recommendations of literature to those who ask about books for the small school. It shall be our endeavor to make some suggestions for such schools.

First of all, what is the situation the country over as to the enrollment of the schools? Much has been written dealing with totals. We have prepared a few figures that deal not with totals nor with per cents, but that possibly will show the situa-

tion even more clearly. In the United States, *i. e.*, within the continental boundaries excluding Alaska, we have one Sunday school scholar for every 2.25 of the communicants; and there is one teacher in every 19.5 communicants. This is the ratio that obtains the country over, and any parish or mission can test itself as to whether it is better or worse than this average by a simple sum in arithmetic. We have taken as exemplars the dioceses of New York, Pennsylvania, New Jersey, Indianapolis, Georgia, and Oregon. New York shows one teacher for every 24.5 communicants and one scholar for every 2.5, and is thus below the average. Pennsylvania shows one teacher for every 17.4 and one scholar for every 1.6 communicants and so is above the average. In Oregon the ratios are: teachers 1 to 18.4 scholars, 1 for every 3 communicants. In New Jersey the teachers' average is better than in Pennsylvania, being 1 in 16, and the scholars 1 in 1.8. In Indianapolis the ratio is, for teachers 1 in 21, and for scholars 1 in 3; and in Georgia it is: teachers 1 in 19.4 and scholars 1 in 1.8 communicants. We have given these general figures to show how the dioceses as a whole stand before we touch upon the actual number of schools and their size. We have been limited in this study by being out of touch with journals save for New Jersey and Indianapolis. But these are fair examples of the whole; the one a representative eastern diocese with many towns and some cities of not over 100,000 population; the latter a diocese of the Middle West where the Church is less in proportion to the population than in any other part of the country, with the possible exception of Oklahoma.

In Indianapolis, out of 22 schools reporting, only three have more than 100 pupils and eight number less than fifty; *i. e.*, 36 per cent. have less than fifty scholars. In New Jersey, out of 115 schools recorded, 42 show less than fifty in number, exactly the same percentage as in Indianapolis; 32 show from fifty to one hundred; 24 from one hundred to two hundred; 14 number more than two hundred and less than three hundred; while 3 number more than three hundred, one of them reporting six hundred and twelve scholars.

We must now ask the question: do these smaller schools have a smaller or a larger ratio to the communicants? In other words, do we find that the small school, numbering one hundred, is relatively smaller as well as actually? In Indianapolis we find that the nineteen small schools stand in the ratio of 1 scholar to 2.4 communicants, while the three larger schools show 1 scholar to 3.4. The opposite is true in New Jersey. The three large schools show 1 scholar to 1.82 communicants; those with from 100-300 show 1 to 1.93; and the small schools show 1 to 1.95. The difference is so small that it is almost nothing. It would be interesting to have the figures for the entire country.

If the small schools are not relatively smaller, then the problem of the school is how to group effectively, and to secure suitable teachers and practical books. It is to this side of the question that we must turn in the next issue.

FORUM AND CONFESSIONAL

By the Rev. Irwin Tucker

PRIESTHOOD should be, not an enemy of Democracy, but its conservation. The priest is appointed to be the tribune of the people; their representative toward God, and God's toward them. To be such he must of necessity be in the closest touch with them; know their thoughts, perplexities, and sins. A physician, if he is to diagnose diseases, must have clinical practice. He must know individual symptoms before he can prescribe with the hope of curing. Encyclopaedias of common ailments will not avail, unless there is close touch between healer and sufferer. It is not otherwise with the diseases of the soul. No preacher can preach intelligently to his congregation unless he knows their symptoms.

In the Roman Church, this close touch is achieved through the confessional. The parish priest knows what ails his people, collectively and individually. He is in touch with them, mind, body, and estate. He does not have to wear out his life trying to find them at home in parish calls. They come to him, as a matter of course, with more or less regularity. He catches the cross currents that play through the complex life of a parish, immediately and fully.

Among Protestant bodies, the pastor has this close touch through the prayer meeting and open confession. The people rise in congregation and speak out their hearts. It is true that prayer meetings often become formal, often hypocritical. At the same time, the opportunity is there for anyone who so desires to express his mind.

In the Protestant Episcopal Church, neither of these means avails. The confessional is not established among us; although most of our clergy hear confessions at one time or another. The prayer meeting is not in use among us. Our mid-week prayer service is mostly non-existent. We may have the Litany on Wednesdays at five, or Matins daily at nine; but they are prescribed forms, slimly attended. We seem unable to get outside the machine; any prayers except those on the prayer-wheel being deemed heterodox.

Now this is a very real difficulty. Getting into touch with one's people only over the teacup is no solution, but a degradation. Most of our clergy have felt and felt strongly the lack of a closer bond between priest and people.

It is quite possible that the forum, which is coming to be increasingly adopted in Episcopal churches, offers a means whereby this lack is to be amended. The chief difficulty with the forum has been hitherto that it is entirely too successful in fulfilling the words of the Gospel, to go out into the highways and byways, and bring in the poor, maimed, halt, and lame.

To open a forum is to trifle with dynamite, the "Dynamite of God"— Δύναμις τοῦ θεοῦ. It has startling effects, and unless one is prepared to encounter the real forces that are remaking the world to-day, he had better let forums alone.

I have run forums in New York and in Chicago. Both succeeded in bringing the "underworld" into the Church. A rampant crowd of atheists, agnostics, I. W. W.'s, Bahais, Jews, Turks, infidels, and heretics, poured in. They were strange to the services. They sat down when they should have knelt, stood up when they should have sat. They read newspapers in strange foreign tongues before the service began, and they dropped pennies into the collection plate. But they came, and came again, and kept coming, sometimes for a year and a half; or until the "better class" revolted.

During the course of the New York forum, a woman from the morning congregation came at night. She happened to sit beside a Jewess, who had been attending for months, regularly. The woman said to the girl—mistaking her for one of the parishioners—"Just look at this crowd! Think of such people being in this church!" "Well, why not?" asked the Jewess. "Why, do you know whose church this is? This is Peter Stuyvesant's church!" exclaimed the woman. "Oh, I thought perhaps it was Jesus Christ's church," said the Jewess, quietly. And the woman complained. And that forum is no more.

In Chicago the complaint was made, "We must get a better class of people into the forum." The true beauty of this remark consists in the fact that the church in connection with which the forum was maintained is located in the heart of the slummiest district of Chicago, a place where vice and crime, misery and destitution, hideous squalor and ugly commercialism, are concentrated. The church is heavily endowed for the direct purpose of ministering to these people. Nowhere is there a better opportunity for doing this work well. The forum was often filled to overflowing with the unchurched, the "Christ-fighters," the infidels; they were becoming familiar with the services and the message of the Church; but the parish wanted a "better class of people."

The Methodist prayer meetings had a similar beginning. They gathered the people of the slums, of the collieries, of the dark corners, together, and let them tell their woes. Then there was a chance for the healing message of the Gospel to be given, for the medicines of the great Physician to be applied.

It may be that our Communion is the especial one to which this ministry is committed. Already our clergy are known as being those most interested in social justice. There was a letter in the Milwaukee *Leader*, a Socialist daily, not many weeks ago, excepting the Episcopal Church from the general charge of indifference to the cry for justice. Bishop Spalding's memory as the champion of the disinherited will never die. Perhaps the forum is the means whereby our communion is to achieve its vital touch with the issues of the day, and to give the message of Christ to the torn and conflicting currents of the world.

Wheresoever God may lead you, there you will find Himself, in the most harassing business, as in the most tranquil prayer.—*Fénelon.*

SUMMER'S GIFTS

With crimson and with gold,
The couch of dying Summer's bravely spread,—
Clusters of purple grapes her fingers fold;
Ah! softly tread.

Rich were the gifts she gave,—
Long days of languorous, honey-scented dreams.
A requiem soft will murmur round her grave,—
The music of the streams.

Rich was the truth she taught,
Of brave, bright joy in spite of Winter's sting;
Tho' sun-steeped days with coming gloom are fraught,—
Look up, and sing!

MARY ALETHEA WOODWARD.

A PUMPKIN PREDICAMENT

BY FRANCES KIRKLAND

"IT'S all because I call you Peter!" sighed Constance Everett as she unwrapped a golden-brown pie and displayed it to the rector's startled gaze.

"The fifteenth?" he questioned.

"No, you have quite lost count; it's the twenty-fifth!"

"And this is the day before Thanksgiving, and we are invited out to dinner to-day, and to-morrow we dine with the junior warden!"

"'Peter, Peter, pumpkin eater!'" sang Constance in answer, dancing about the study with the pie held aloft on dainty finger tips.

"You seem to have forgotten that Peter, pumpkin eater, had a wife," retorted the rector.

"Yes, poor creature!" sighed Constance. "Do you suppose *her* Peter was also a popular clergyman who once said that he favored pumpkin pie?"

"Do you remember the fate of Peter's wife?" the rector questioned severely.

"Yes, but it isn't a question of where to keep me, it's where we'll keep the pumpkin pies."

"Put them in the pantry. My mother always kept her pies on the pantry shelves."

"The pantry is full."

"Give them away."

"And be discovered, and have the good ladies who sent them shocked and hurt? We can't do that."

"We might burn them."

"That would take too long."

"Sleep on it," said the rector with an air of finality.

The next morning when Constance raised the rectory shades a fairy-like scene greeted her. Every twig and blade of grass bore its burden of soft white while large feathery flakes were still falling.

"Sleighing, sleighing for Thanksgiving! Aren't you glad we live in the North?" she called to the sleepy rector.

"I should say so, and by the bye, this solves the pumpkin question."

"How?"

"Wait and see," he counselled. Later he gave directions: "Pack all the pies and get out our winter coats from the attic."

"Who ever heard of packing pies!" Constance demurred; "and what have our great coats to bear on the question?"

The rector smiled but gave no answer. Constance complied in puzzlement; busied with her packing she peeped through the snowy window and saw a sleigh draw up with prancing horses and jingling bells.

"Come," called the rector, "let's be off. Are these the pies?" He picked up the numerous boxes Constance had packed.

"Yes, and isn't this jolly, jolly!" she cried as the driver gave up the reins to the rector and they sped up the snowy street. "But where are we going, and what are you planning to do with the pies?"

"All in good time, all in good time," he admonished with an inward chuckle.

Beneath the bare arching maples the sleigh jingled its way up the long, straggling village street. Later, great snowy fields bordered their road, but still the rector did not stop. On they went, past frosty woodlands and scattered farms. Constance was breathless with the beauty of the morning.

"Where?" she questioned wonderingly.

"To Clingman's Clearing."

"Oh!" she breathed. "There isn't any one there!"

"I don't want anyone to be there," said the rector.

"What fun!" exclaimed Constance. "I believe we are going to leave those pies behind us the way people discard their cats and old overshoes. Do you suppose the pies will get home before us, the way abandoned kitties are wont to do?"

The sleigh swung through a pine wood and into a spicy clearing. Constance drew a delighted breath. She jumped from her seat and ran about the snowy field calling back merrily to the rector:

"This is wonderful, wonderful! Let's frisk about a bit before we commit punkincide!"

The rector tied the horses and joined his girl wife in a snowy tussle. Peering gray eyes, looking through the brush, beheld clerical dignity flown to the winds. A deep chuckle warned the rector that they were discovered, and caused him to direct a well-aimed snowball into the thicket from which the chuckle issued. Great was his amazement to see the tall figure of his junior warden unfold itself before his startled gaze, gun in hand.

The rector went forward. "Never knew you could chuckle like that," he said, offering a dripping hand.

The warden chuckled again. "Never knew you could pitch a ball like that, parson," he rejoined. "But what are you two skylarking around here for, and spoiling all the shooting? I reckoned I'd get you a quail or two for your Thanksgiving dinner to eat along with your pumpkin pie."

At these words it was Constance's turn to chuckle. The warden turned to her.

"Don't he like pumpkin pie?" he asked helplessly; "the women said as he did."

"Tell him," Constance commanded the rector between bursts of merriment. "Swear him to secrecy!"

Together they led the warden to the sleigh and explained its contents.

"Well, I swan!" he muttered. "I don't know's I want to be a parson. There's the Widow Sparkins' pie. Pies look as different as the women that bake 'em. And there's Miranda Lane's, and Sarah Pratt's—and—I bet the whole female parish is represented! I don't wonder you don't know what to do with 'em. I reckon I might make way with one, but two's my limit, even when I'm wolfish. I tell you!" He slapped a stalwart knee. "You give them pies to me. Zeb Durgin lives two miles back where I left my horse, and there's Poverty Point on the way and the Pinched Politicians. You don't know none of them people, but I swan I'll get ahead of old Santa Claus this year. I'll hang around till dark; then I'll play pieman, and run before they catch me. I reckon none of them folks ever had all the pie they wanted." Again he chuckled.

"You are a friend in need," the rector cried gratefully, as he unloaded boxes and helped Constance into the sleigh.

"Who would have thought of a warden to the rescue?" she exclaimed in relief, when they were well out on the main road. "I declare, I'm glad our pumpkindom is over."

"Don't be too sure it's over," the rector advised, and drew rein to greet a tiny, hurrying figure.

Beneath varied wrappings they discovered Mary Evans, one of their cherished Sunday school flock.

"Jump in, Mary," the rector cried jovially.

"No, I must go home," Mary answered, drawing a huge pumpkin from beneath her cloak. "Ma saw you going past and she sent this. She didn't have time to make no pies, but she wanted you should have this." The child deposited her burden and hurried away.

"I feel that this is the last," said Constance, putting her arms about the great yellow globe; "but don't you ever do it again."

"Do what?"

"Favor any article of culinary art."

"Mrs. Parishioner," said the rector with the grave air of one rehearsing a part, "Mrs. Parishioner, I have a large and healthy appetite which appreciates equally and without favoritism all the delectable dishes set forth in the cook book."

TO SPEAK with the tongues of men or angels on religious matters, is a much less thing than to know how to stay the mind upon God, and abide with Him in the closet of our hearts, observing, loving, adoring, and obeying His holy power within us.—*William Law.*

THE MORE you accept daily crosses as daily bread, in peace and simplicity, the less they will injure your frail, delicate health; but forebodings and frettings would soon kill you.—*Fénelon.*

Church Kalendar

✠

Nov. 29—First Sunday in Advent.
" 30—Monday. St. Andrew.
Dec. 1—Tuesday.
" 6—Second Sunday in Advent.
" 13—Third Sunday in Advent.
" 16, 18, 19—Ember Days.
" 20—Fourth Sunday in Advent.
" 25—Friday. Christmas Day.
" 26—Saturday. S. Stephen.
" 27—Sunday. S. John the Evangelist.
" 28—Monday. Holy Innocents.
" 31—Thursday. Eve of Circumcision. New Year's Eve.

MISSIONARIES AVAILABLE FOR APPOINTMENT

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rev. C. E. Betticher, Jr.
Miss O. D. Clark.
Rev. John W. Chapman.
Miss M. S. Grider (in Fifth Province).

CHINA

ANKING

Rev. Arthur M. Sherman.
Rev. E. J. Lee.

HANKOW

Dr. Mary V. Glenton.
Miss S. H. Higgins.

SHANGHAI

Mrs. J. A. Ely.
Rev. R. A. Griesser.
Dr. W. H. Jefferys.

IDAHO

Rev. S. B. Booth.

MEXICO

Rev. H. G. Limric (in Fifth Province).
Rev. L. H. Tracy (in Eighth Province).

SOUTH DAKOTA

Rt. Rev. Geo. Biller, D.D. (during December).

WORK AMONG THE INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Covington, Chestnut and 37th St., Philadelphia.

Unless otherwise indicated, requests for appointments with all the above missionaries should be sent to

MR. JOHN W. WOOD,
281 Fourth Avenue,
New York City.

Personal Mention

THE Rev. WALLACE HERBERT BLAKE, summer *locum tenens* in St. Mark's parish, Durango, Colo., and more recently supplying at Holy Trinity Church, Benton Harbor, Michigan, has accepted a call to St. James' Church, Independence, Iowa, beginning December 1.

THE Rev. A. L. BYRON-CURTISS should be addressed St. Christopher's House, 316 East Eighty-eighth street, New York; he having taken work as assistant at the Church of the Holy Trinity, Rev. J. V. Chalmers, vicar.

COMMUNICATIONS for the Standing Committee of the diocese of Quincy may be addressed to Rev. J. M. D. DAVIDSON, secretary, 502 N. Randolph street, Macomb, Ill.

THE Rev. LEFFERD M. A. HAUGHWOUT, rector of Christ Church, Meadville, Pa., has accepted an appointment to the rectorship of Holy Trinity Church, Ponce, Porto Rico, and will sail from New York on December 5th.

THE Rev. E. W. PIGION, of Rugby, North Dakota, has taken charge of the missions at Cocoa and Titusville, missionary district of Southern Florida, and should be addressed at Cocoa, Fla.

THE Rev. PHILIP G. SNOW has resigned his rectorship at Auburn, Cal., and accepted that of St. Luke's Church, Woodland, Cal., dating from the first Sunday in December. Both places are in the diocese of Sacramento.

THE Rev. FRANK C. WHEELOCK has been called from St. Philip's Church, Easthampton, Western Massachusetts, to the rectorship of St. Augustine's Church, Wilmette, Ill., and has accepted. He will commence his new work in a few weeks.

THE address of the Rev. A. S. H. WINSOR is changed from Seal Harbor, Maine, to Charleston, South Carolina.

ORDINATIONS

DEACONS

MARYLAND.—On Monday, November 16th, at the Pro-Cathedral, Baltimore, the Bishop of the diocese ordained to the diaconate, Mr. WILLIAM OLIVER SMITH, JR. The candidate was presented to the Bishop by Archdeacon Edward T. Helfenstein and the Rev. Dr. W. H. H. Powers, and the sermon was preached by the Rev. Richard W. Hogue, rector of the Church of the Ascension, Baltimore, under whom Mr. Smith has been working for two years as parish secretary. Rev. Mr. Smith will take charge of the chapel of the Good Shepherd at Sherwood, Baltimore county, under the Rev. Dr. Powers, where he has been serving very acceptably as lay reader.

PRIESTS

MILWAUKEE.—On November 23rd, St. Clement's day, at Grace Church, Menomonie, the Rev. WILLIAM HENRY WOLFE was advanced to the priesthood by the Bishop of the diocese. The sermon was preached by the Rev. Philip Henry Linley, rector of Christ Church, Eau Claire, who also presented the candidate. The following also assisted in the laying on of hands: the Ven. William F. Hood, Archdeacon of La Crosse; the Rev. Harry Ruth, St. Andrew's Church, Ashland; the Rev. T. C. Eglin, St. Paul's Church, Hudson. Mr. Wolfe will continue to reside in Eau Claire with Archdeacon Hood, and will have charge of the Menomonie parish until Easter.

DIED

BRYANT.—In Topeka, Kansas, November 12, 1914, HILLIARD BRYANT, son of the late Rev. Hilliard and Melissa Stone Bryant. Interment in Wallingford, Conn.

The Rev. Hilliard Bryant (Sr.) was rector of St. Peter's Church, Hebron, Conn., 1865-1880.

CRARY.—Entered into Life Eternal on Sunday, November 15th, 1914, from his residence, the Teller Homestead, Matteawan, N. Y., the Rev. ROBERT FULTON CRARY, D.D., son of the late Edward C. and Cornelia Livingston Crary, in the eightieth year of his age. The funeral service was held at St. Luke's Church, Matteawan, N. Y., on Wednesday, November 18th, at 12:30 o'clock. Interment in St. Luke's Church Yard.

MILLER.—In Naples, Italy, on September 17th, ANNA HARE, widow of E. Spencer MILLER, daughter of the late Rev. George Emlen Hare, D.D., LL.D., and granddaughter of Rt. Rev. John Henry Hobart, D.D., LL.D.

Funeral services at the Church of St. Luke and the Epiphany, Philadelphia, on October 31st, Bishop Rhinelander and the rector officiating.

SEARS.—Entered into rest suddenly, on November 2, 1914, at his home, Omaha, Nebraska, MILLARD FILLMORE SEARS, in his sixty-sixth year. He was senior warden of the Church of the Good Shepherd, Omaha. The funeral was held from the parish church on November 4th, with interment in Forest Lawn cemetery.

"Blessed are the dead which die in the Lord."

TRUMAN.—At her home in Yonkers, New York, on the seventy-seventh anniversary of her birth, November 14th, MRS. SERENA W. TRUMAN, wife of James C. Truman, deceased. The funeral was conducted at her late residence on November 16th, by the pastor of the chapel of St. Mark's.

MEMORIALS

HANNAH ANN CROCKER CRA N

There entered into the rest of Paradise, on August 20th last, one whose "hope was so full of immortality," who has received such "a beautiful crown from the Lord's hand," that the influence of her example should not be lost. God proved her, and found her worthy for Himself.

Mrs. HANNAH ANN CROCKER CRAIN, the widow of the late Durham Jones Crain, was born at No. 11 Varick Place in New York City. She was the daughter of David Crocker and Eliza C. Taylor. Her father was of English descent, his ancestor, John Howland, having come over in the *Mayflower*.

Mrs. Crain's father and mother were married by the Rev. Dr. Berrian, the rector of Trinity Church, in St. Paul's chapel, of which both Mr. and Mrs. Crain were faithful communicants for many years, and at the time of their death.

Mr. Crain was once a member of the legislature of New York, and after their marriage Mr. and Mrs. Crain and their family spent many years abroad, during seven of which, Mr. Crain was consul at Milan, Italy.

Mrs. Crain entered into Paradise from her residence in "Cullenwood," the old family homestead in Cullen, near Richfield Springs, N. Y., where her husband and all his family were born.

In this village many years ago Mr. and Mrs. Crain built a beautiful little church for the use of the farmers of the neighborhood and their families. Services were held throughout the entire year, and all the expenses, including the clergyman's salary, were borne by Mr. and Mrs. Crain. Mrs. Crain took a loving and motherly interest in the welfare of the village children, both in the Sunday school and in the sewing school. She taught a class in sewing, and during the winter made a dress with her own hands for each child. She gave liberally to many charities, and was for many years one of the managers of St. Luke's Home for Aged Women, which she visited regularly as long as she was able, reading to the inmates and ministering to their comfort with suitable gifts.

Mrs. Crain was the mother of seven children, three of whom survive her; the Hon. Thomas C. Crain, judge of the Court of General Sessions of New York, Miss Christobelle, and Miss Davida.

God has indeed taken unto Himself a singularly devout, gentle and noble-hearted woman.

Let light everlasting shine upon her, O Lord, and grant her eternal rest! W. M. G.

GEORGE LAMBERT KNOWLES

At a meeting of the vestry of St. Alban's Church, Olney, Philadelphia, held November 2nd, the following minute and resolutions were proposed and unanimously adopted:

WHEREAS, It hath pleased Almighty God in His Providence to call to Himself Mr. GEORGE LAMBERT KNOWLES;

WHEREAS, Mr. Knowles has been a generous benefactor of St. Alban's Church, Olney, and has ever taken a great interest in its work;

Resolved, That the church wardens and vestrymen place on record their appreciation, not only of the high Christian character and gracious personality of Mr. Knowles, which won for him the love and esteem of all who knew him, but also their appreciation of all that the dear departed has done for St. Alban's parish.

Resolved, That a copy of this minute be sent to the widow of the deceased and our friend and rector, the Rev. Archibald Campbell Knowles, and that this resolution be spread upon the minutes.

WELLINGTON J. SNYDER,
Accounting Warden.
HERBERT H. IVES, *Rector's Warden.*
HAROLD H. D. BALBIRINE.
HENRY BELVIENS.
ISAAC DADAKER.
GEORGE R. DEWUS.
HAROLD HAMERTON.
THOMAS NOONE, *Secretary.*
ALBERT B. ROOT.
ARTHUR V. TURNER.
J. H. VAN HORN.

RETREATS

BOSTON.—There will be a Quiet Day at St. Margaret's Convent, Boston, for Associates and friends, Wednesday, December 9th. Conductor, the Rev. Father Huntington, O. H. C.

A DAY'S RETREAT for women will be given in Advent at Holy Cross Mission, Avenue C and 4th St., New York, on Saturday, December 5th. Conductor, the Rt. Rev. William Walter Webb, D.D. Apply to the SISTER IN CHARGE, Holy Cross House, 300 East 4th St., New York.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisments, wants, business notices, 2 cents per word. No advertisment inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

WANTED

POSITION OFFERED—CLERICAL.

WANTED—White Priest, unmarried, Catholic, to take charge of large colored church in eastern parish. Interesting work; good salary. Address Q. A., care of LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED—CLERICAL

PRIEST, CATHOLIC, unmarried, graduate, good preacher, desires parish, good reasons for change. Salary minimum $1,000. Refers to his Bishop. LOYAL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WESTERN CHURCH HOSPITAL wants one or two women with experience and training as nurses, not necessarily graduates. Compensation includes living and moderate salary. Permanent position. Give full particulars. Address HOSPITAL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

POSITION in girls' school by college graduate, Churchwoman, experienced teacher and principal, two years' study in Europe, highest testimonials. Special subjects, Latin, French. Address M. A., care LIVING CHURCH, Milwaukee, Wis.

A SOUTHERN lady offers her services as housekeeper, companion, or to take charge of children. Speaks French fluently. New York or vicinity preferred. Address, "M. S. C.," 6020 Freret street, New Orleans, La.

CHURCHWOMAN, experienced (in welfare work), desires a position in parish social service work. Address WELFARE, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED MATRON, homekeeper, housemother, chaperone or any position of trust. Refined. CHURCHWOMAN, care LIVING CHURCH, Milwaukee, Wis.

LADY.—Experienced traveler, desires position as companion to travel or otherwise. References exchanged. Address "MRS. H.," The Walbert, Baltimore, Md.

POSITION as House Mother. References. A5, LIVING CHURCH, Milwaukee.

WANTED—VARIOUS ARTICLES

AUTOGRAPHS—To complete a private collection of Episcopal autographs, autographs of the following Bishops: Atkinson, Auer, Atwill, Bass, Bowen, Boone (2), Beckwith (J.W.), Barnwell, Claggett, Croes, Cummins, Dehon, Davies (So. Car.), Davies (Mich.), Dunlop, Gadsden, Galleher, Henshaw, Ives, Ingle, Jarvis, Jackson, Knickerbacker, Knight (C. F.), Knight (E. J.), Lay, Moore (Benj.), Newton, Pierce, Pinkney, Ravenscroft, Rutledge, Riley, Seabury, Smith (Robt.), Stone, Scott, Talbot (J. C.), Thomas (E. S.). Communicate with THE REV. H. G. HARTMAN, Calvary Rectory, Wilkes-Barre, Pa.

WANTED—By Mission Church, ten or twelve choir vestments for medium sized adults, men or women. Address G., care LIVING CHURCH, Milwaukee, Wis.

A MISSIONARY is in great need of two rugs size 9 x 12 or less. Please someone help me. Address RUGS, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS. — Organs for Episcopal churches now building: St. Clement's Philadelphia, four manual; St. Stephen's; Sewickley, Pittsburgh, large three manual; Trinity, Chicago, three manual; Trinity, New Orleans, three manual; St. Clement's, Wilkes-Barre, Pa., large two manual; chapel Emanuel Church, Baltimore, two manual. Large factory addition just finished doubles our floor area. Information on request. AUSTIN ORGAN CO., Hartford, Connecticut.

ALTAR and processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Also stained glass and mural decorations. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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FLORENTINE Christmas Cards and other gifts. Sent on approval. Leaflet. P. O. Box 4243, Germantown, Philadelphia, Pa.

THE SISTERS OF THE HOLY NATIVITY, Fond du Lac, Wis. Orders taken for Illuminating.

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HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York. Altar Bread, Priest's Hosts, 1c each. People's: Stamped, 20c per 100; Plain, 15c per 100.

PRIEST'S HOST: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

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CLERICAL TAILORING.—Frock Suits from $17.25. Lounge Suits from $16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London, W. (and at Oxford), England.

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HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

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A DESIRABLE party contemplating spending the winter South can find choice accommodations in a most desirable locality with all the environments of a comfortable Christian Home, and semi-tropical climate in the beautiful city Orlando. Address FLORIDA, care LIVING CHURCH, Milwaukee, Wis.

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BEAUTIFUL LEAVES of Galax from the "Land of the Sky." 500 leaves $1.00. Colors: red, green or mixed. Premium with order: 2 Galax plants. Address REV. WM. R. SAVAGE, Blowing Rock, N. C.

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NEW PUBLICATIONS

CHURCH AND CIVIL CALENDAR for 1915, compiled by a clergyman; shows all Saints' days, feasts, fasts, colors for vestments, etc. A handsome desk pad of 53 sheets, 6 x 9, with space for memoranda. Handiest thing ever arranged for clergy and lay. 25 cents. CABINET PRESS, Milford, N. H.

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COTTAGE, barn and 3 acres of land near Nashotah mission, walking distance of St. John's Military Academy. Beautiful lawn. Facilities and market for gardening and chickens. REV. A. G. WILSON, Nashotah, Wis.

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PRESERVO BOOT POLISH, for patent leathers, on a plane by itself; prevents cracking. Water-proofs leather instantly, making shoes soft and comfortable. Imparts gloss, preserving leather upholstery. By mail 25c. PRESERVO Co., Station D, Kansas City, Mo.

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A RELIGIOUS Order, founded and incorporated to be in touch with the Working World, will aid all women, more particularly gentlewomen, to find their vocations, train them to be self-supporting and secure permanent employment for them. Before facing the now distressing conditions and aiding the vast number of worthy unemployed, more cultured, Catholic Women are desired to consecrate their lives to the Order. The Order is non-sectarian but under management of Churchwomen. Address, CATHOLIC, care LIVING CHURCH, Milwaukee, Wis.

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as the authorized agent of the whole Church.

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281 Fourth Avenue, New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

APPEALS

WE CANNOT CEASE

$35,000 were paid out in checks October 1st to aged and disabled clergy, widows, and orphans.

January 1st, another quarterly payment occurs.

Hundreds of old and disabled clergy and widows and orphans would not be able to exist without the help of the General Clergy Relief Fund.

Scarcely a day goes by that Bishops are not appealing for help for this or that splendid old man who has broken down after years of the most heroic and valiant service.

Almost every day from all parts of the Church come appeals for grants to widows and orphans.

The responsibilities and liabilities of the General Clergy Relief Fund are tremendous, reaching back in some cases thirty years and with obligations in the future upon which hundreds of good people depend for their very life and existence.

Do you realize, fellow Churchmen, how entrenched in necessity this work is to the Bishops and the clergy and their widows and orphans?

We are obligated by hard facts of existence to secure and pay out at least $30,000 a quarter.

WE CANNOT CEASE. We want 1,000 subscribers of $120 per year. This is $30,000 per quarter. $120 per year can be paid: $10 per month; $30 per quarter; $60 semi-annually, etc. A definite amount upon which to depend in planning for payments is a God-send.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE,
Treasurer,
Church House, Philadelphia, Pa.

IMMEDIATE NEEDS IN IDAHO

The entire mortgage on St. Luke's Hospital, the Nurses' Training School, and St. Margaret's Hall in Boise, can be paid off if $14,000 in addition to the $9,500 already in hand or pledged, can be secured before January 1 next. Some of the pledges are conditioned on getting the balance required by that date. We care for 1,000 people a year in St. Luke's Hospital, and 30 young girls are in our Nurses' Training School. A large part of our work has to be free.

In St. Margaret's Hall, our School for Girls, we have about 70 day scholars and 20 boarders. It takes $50 to provide for one day pupil, and $375 for a boarder.

Five missionaries are also needed for important mission fields, whose support will require $2,000, over and above the appropriation of the Board of Missions.

Kindly address BISHOP FUNSTEN, Boise, Idaho.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

A STIRRING PROCESSIONAL

"God is working His purpose out,
As year succeeds to year;
God is working His purpose out,
And the time is drawing near."

This hymn has been authorized to be used in our churches, and is one to arouse enthusiasm for Missions. It is suitable for any occasion. Printed on heavy paper, words and music. $2.10 per hundred, carriage prepaid. Published by The Young Churchman Co., Milwaukee, Wis.

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THE COWLEY CAROL BOOK contains carols for Christmas, Easter, and Ascension-Tide. This new and enlarged edition contains 42 old and quaint Christmas carols; 20 carols for Easter, and 3 for Ascension-Tide. The price is 45 cents postpaid, in paper cover, and 67 cents cloth bound, also prepaid by mail. Address

THE YOUNG CHURCHMAN CO.,
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E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).
R. W. Crothers, 122 East 19th St.
M. J. Whalcy, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Jacobs' Book Store, 1210 Walnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F St., N. W.
Woodward & Lothrop.

BALTIMORE:

Lycett, 317 N. Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER:

Scranton, Wetmore & Co.

TROY, N. Y.:

A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:

R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

CHICAGO:

LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, Washington Ave. and 56th St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

MACMILLAN CO. New York.

Safeguards for City Youth. At Work and At Play. By Louise de Koven Bowen. With a Preface by Jane Addams. Price $1.50 net.

GEORGE H. DORAN CO. New York.

Fifty-two Story Talks. To Boys and Girls. By Rev. Howard J. Chidley, B.D., pastor Trinity Congregational Church, East Orange, New Jersey. Price 75 cents net.

Jesus as He Was and Is. A Modern Attempt to set Forth the Abiding Significance of Jesus Christ. By Samuel G. Craig, A.M., B.D., Minister of the North Presbyterian Church of Pittsburgh. With an Introduction by Prof. Benjamin B. Warfield, D.D., LL.D., of Princeton Theological Seminary. Price $1.00 net.

Spiritual Culture. By Frederick A. Noble, author of *The Divine Life of Man, Discourses on the Philippian Epistle,* and *The Pilgrims.* Price $1.25 net.

HOUGHTON MIFFLIN CO. Boston.

Songs of the Outlands. Ballads of the Hoboes and Other Verses. By Henry Herbert Knibbs. Price $1.25 net.

A Century's Change in Religion. By George Harris, *President Emeritus* of Amherst College, formerly Professor in Andover Theological Seminary. Price $1.25 net.

LOTHROP, LEE & SHEPARD CO. Boston.

The Boy with the U. S. Explorers. By Francis Rolt-Wheeler. With Thirty-two Illustrations, nearly all from Photographs Loaned by U. S. Department of Agriculture. U. S. Service Series. Price $1.50 net.

MITCHELL KENNERLY. New York.

Drift and Mastery. By Walter Lippman. Price $1.50 net.

RICHARD G. BADGER. Boston.

Social Historians. By Harry Aubrey Toulmin, Jr. Price $1.50 net.

LONGMANS, GREEN & CO. New York.

Lessons on the Ten Commandments. By the Rev. W. Hume Campbell, M.A. Principal of St. Christopher's College, Blackheath. Author of *Lessons on the Apostles' Creed.* Price 75 cents net.

The Colors of the King. Red, White, and Blue. Four Addresses given in St. Paul's Cathedral on the Sunday Afternoons at the Beginning of the War with Germany. By the Ven. E. E. Holmes, B.D., Archdeacon of London, Canon in Residence and Hon. Domestic Chaplain to Queen Alexandra. Price 40 cts. net.

The Lord of All Good Life. A Study of the Greatness of Jesus and the Weakness of His Church. By Donald Hankey, Sergeant, Rifle Brigade. Price 90 cts. net.

The Priest and Social Action. By Charles Plater, S.J., M.A., Professor of Psychology at St. Mary's Hall, Stonyhurst. With an Introduction by the Bishop of Northampton. The Westminster Library. A Series of Manuals for Catholic Priests and Students. Edited by the Rt. Rev. Mgr. Bernard Ward, President of St. Edmund's College, and the Rev. Herbert Thurston, S.J., Price $1.20 net.

UNIVERSITY OF NEBRASKA. Lincoln, Neb.

The Family and Marriage. By George Elliott Howard. Price 75 cents net.

NORTHWESTERN PUBLISHING HOUSE. Milwaukee.

Jesus. His Words and His Works According to the Four Gospels. With Explanations, Illustrations, Applications, Twenty Art Plates in Colors by Dudley, Numerous Half Tones and Maps. By William Dallmann.

E. P. DUTTON & CO. New York.

Genevieve. A Story of French School Days. By Laura Spencer Portor. Price $1.25 net.

Elsbeth. A Story of German Home Life. By Margarethe Müller. Price $1.25 net.

PAMPHLETS

THE YOUNG CHURCHMAN CO. Milwaukee.

The Advent Antiphons. With Scripture references and paraphrases. By A. C. A. Hall, D.D., Bishop of Vermont. Price 15 cents net.

FROM THE AUTHOR.

The New Conscience and the Knell of War. A Sermon Preached in St. John's Church, Wilkinsonville, Mass., and Trinity Church, Whitinsville, Mass., on the Day of Prayer for the Peace of the World, Sunday, October 4, 1914. By the Rev. Preston Barr.

The American Spirit. A Patriotic Address by Mercer Green Johnston, rector of Trinity Church, Newark. Delivered at the Annual Service of the New Jersey Society of the Sons of the American Revolution in Commemoration of the Surrender of Yorktown, held in Trinity Church, Newark, New Jersey, October 18, 1914.

KALENDARS

SOCIETY OF THE DIVINE WORD. Techny, Ill.

The Mission Calendar of the Society of the Divine Word.

CHURCH MUSIC

WM. A. POND & CO. New York.

Holden's Unaccompanied Sacred Music. For Quartet or Chorus of Mixed Voices. Written and Arranged by Albert J. Holden. Price in boards $1, paper 75 cts.

Soldiers of Christ, Arise! By Edward M. Read. Sacred Solo.

In My Father's House. Anthem for Mixed Voices. Charles B. Blount.

O Sing Unto the Lord. (Cantate Domino.) Albert J. Holden. Price 15 cts.

Jubilate Deo. No. 6 in G. Soprano or Tenor and Chorus. Price 12 cts.

THE CHURCH AT WORK

THE NEW COLLEGIATE CHURCH OF ST. MATTHEW

Built at the entrance to the Agricultural Department of the University of Minnesota, St. Anthony Park, St. Paul. Opened for service on October 4, 1914.

GUILD OF ST. BARNABAS FOR NURSES

THROUGH some error the information printed in THE LIVING CHURCH of October 24th with respect to the election of officers at the annual council of the Guild of St. Barnabas for Nurses was in error. Correcting that account, we are advised that Bishop Burch, Suffragan of New York, was elected chaplain general; Mrs. William Read Howe was made the honorary advisory secretary general; and Miss Mary M. Clark elected secretary general. The other officers were reëlected.

PARISHIONERS ASKED TO PLEDGE SERVICE

AT ST. PHILIP'S CHURCH, Laurel, Md., a circular letter addressed to the communicants of the parish states the different parochial activities and asks each to enroll himself in one of them, and also to pledge regular attendance at Sunday service, and, if possible, at weekday services; daily prayer for the Church at large, for the unity of God's people, and for missions; to discountenance all disloyalty, heresy, and schism, and desecration of the Lord's day; and to make an earnest effort to bring at least one person each year to confirmation.

THE FIRST "REGIONAL SERVICE"

THE FIRST combined service of the Sandusky Regional Unit was held at Grace Church, Sandusky, Ohio, on the afternoon and evening of Sunday, Nov. 15th. The meeting, which was the first of its kind held in the diocese, was a great success. Although the weather was very inclement there were two hundred and fifty people in attendance from the parishes in nearby towns. In the afternoon the men and women met separately, that problems peculiar to the work of each might be the better discussed. Bishop Du Moulin addressed both meetings, describing the regional plan and suggesting some of the things which he hoped might result from its adoption. The men were further addressed by Mr. George Dougherty of Tiffin on the subject of the "Men in the Parish," and by the Rev. Thomas Jenkins of Fremont, on "Regional Needs." The women were addressed on similar topics by Mrs. Stevens of Detroit, and Miss Marietta Atwood. At the close of the men's meeting preliminary steps were taken towards forming a Regional Church Club. At six o'clock all assembled in the basement of the church and were served supper by the ladies of the parish. The self-serve lunch method was employed by the ladies with great success. The supper was served in less time and with less confusion than it possibly could have been done in any other way. In the evening, choral Evening Prayer was sung by the Rev. Mr. Mapes, rector of Grace Church, assisted by the combined choirs of the region. At this service Bishop Du Moulin preached a scholarly and helpful sermon.

STUDENT VOLUNTEER MOVEMENT

IT IS EXPECTED that a large number of Churchmen will be in attendance at the annual conference of the Student Volunteer Union of Central New York which meets in Geneva at Hobart and William Smith Colleges on December 4th, 5th, and 6th. The convention is probably the largest gathering of college students held in the state and it is expected that at least four hundred delegates will be in attendance. The Rt. Rev. A. S. Lloyd, president of the Board of Missions, is included on the list of speakers as are representatives of all of the foreign mission boards. A well known layman, the Hon. George Innes, General Secretary of the United Missionary Campaign, will speak on Missions from the viewpoint of the layman.

NEWARK DIOCESAN ANNIVERSARY

THE FORTIETH anniversary of the erection of the diocese of Newark was observed on Wednesday, November 18th, in Trinity Church, Newark, N. J. This was also the eleventh anniversary of the consecration of the Rt. Rev. Dr. Edwin S. Lines, the third Bishop of the diocese.

In the afternoon the Bishop, with a large number of clergy and lay people, assembled in the church, where, after a brief service conducted by Bishop Lines, an historical address was delivered by the Rev. Dr. William Welles Holley, *rector emeritus* of Christ Church, Hackensack, and a former president of the Standing Committee. The Rev. Dr. A. B. Baker, president of the Standing Committee of the diocese of New Jersey, brought words of congratulation to Bishop Lines and to the Newark diocese. The Rev. Dr. Gustav A. Carstensen, who served as a lay reader when the new diocese was formed, also made an address. The benediction was said by the Rev. Charles Douglas, who with Dr. Holley and Dr. Baker was a member of the diocese of New Jersey on May 28, 1874, when the diocese of Northern New Jersey (now Newark) was declared.

By invitation of the Church Club of the diocese, the clergy and a number of laymen attended a dinner in Trinity House. The president, Mr. Edward O. Stanley, was toastmaster. Speeches touching on the past, present and future prospects of the diocese and appreciative remarks on the work of Bishop Lines were made by the following members of the diocese: Rev. D. Stuart Hamilton, president of the Standing Committee; Mr. J. Steuart MacKie, secretary of the finance committee; and the Rev. Henry H. Hadley, rector of St. Paul's Church, Newark. It was pointed out that episcopal assistance was sorely needed on account of the rapid growth of the diocese, in which the population has doubled in the past twenty years, and in which the increase has been most remarkable in recent years.

The clergy, at an informal meeting, took steps favorable to the election of a Bishop Suffragan for the diocese. It is quite likely that the convention will assemble on Tuesday, January 12, 1915, to determine the question.

INSTITUTION OF RECTOR

ON THURSDAY, November 19th, at St. Stephen's Church, New Hartford, N. Y., the Rev. Henry S. Smart, who was called to St. Stephen's parish from the diocese of Newark to succeed the Rev. F. S. Eastman, was instituted as rector. The office of Institution was used and was of especial interest to many who saw it for the first time. The Rt. Rev. Charles Tyler Olmsted, D.D., Bishop of Central New York, acted as institutor. The service included the Holy Eucharist, at which the newly instituted priest was the celebrant. The full vested choir rendered inspiring music throughout the service, at the conclusion of which the Rev. Mr. Smart was bidden Godspeed by his parishioners and the visiting clergy.

GREEK CHURCH ORGANIZED IN KNOXVILLE, TENN.

THROUGH THE courtesy of the parish of St. John's, the chapel will be used for the regular services of a Greek congregation which has just been organized in Knoxville, Tenn. At the first service for worship held in this building on Wednesday, October 18th, seventy-five Greeks were present and the full ceremonial of the Church was used, the service being conducted by the Rev. D. Petridis of Atlanta, who will give the congregation two days in each month.

NEW RECTOR IN DETROIT

AS HAS BEEN stated heretofore, the successor to Bishop Faber in the rectorship of St. John's Church, Detroit, is the Rev. Herbert H. H. Fox, now rector of All Saints' Church, Pontiac, Michigan. Mr. Fox is a graduate of St. Andrew's Divinity School, of Hobart College, and of the General Theological Seminary, and was ordained deacon by

REV. H. H. H. FOX

Bishop Starkey, and priest by Bishop Huntington, both in 1900. His work was in the diocese of Western New York until 1905, when he entered upon his present work in Pontiac. Mr. Fox was assistant to Dr. Faber at Lockport, N. Y., for several years before either of them went to Michigan.

EXPANSION OF ORANGE (N. J.) PARISH WORK

Through the kindness and generosity of Mrs. John B. Van Wagenen, wife of the senior warden of All Saints' Church,. Orange, a house and lot has been transferred to the rector, wardens, and vestrymen of the parish, to be considered as a part of the endowment fund of the church; the proceeds from the rent of the dwelling to be used in part for the support of sisters who are soon, it is hoped, to work in the parish. A house next to the church is being enlarged and renovated for the sisters to occupy. A committee headed by Mr. Edwin Thomas, a vestryman, have had the matter in hand since the rector and vestry decided that, on account of the large amount of social service work the parish cares for, the aid of sisters was very desirable. Including this gift the endowment fund stands at $17,500. The aim of the rector, wardens, and vestrymen is to increase this to $75,000.

During the twenty-nine years of its existence the parish has carefully considered the future, and while possessing one of the most complete plants in the diocese, consisting of the church, chapel, parish house, rectory, and sisters' house, all on one plot of ground (all of which has been paid for with the exception of $10,000) yet at the same time the endowment fund has been built up to the figure named, it being thought wiser to take this course and to pay off the mortgage indebtedness gradually, and at the same time to secure money for the endowment. The wisdom of this method is readily seen when it is noted that the amount of the endowment fund exceeds the total indebtedness by over $7,000. Next April the parish will celebrate its thirtieth anniversary, and the Rev. Clarence M. Dunham, the rector, and the vestry are planning already for the event.

ACCEPTANCE OF ARCHDEACON HULSE

Archdeacon Hulse has formally notified the Presiding Bishop of his acceptance of the election by the House of Bishops to be Bishop of the missionary district of Cuba.

Hiram Richard Hulse was ordained deacon and priest in 1896 by Bishop Henry C. Potter. He was vicar of the Pro-Cathedral, New York City, from 1896 to 1898. The following year he became rector of St. Mary's Church, Manhattanville, near Amsterdam avenue and 126th street, New York City. He resigned the rectorship of this parish in 1912 to become Archdeacon of Orange. He received the degree of B.D. from the Philadelphia Divinity School in 1903. The Bishop-elect is well known through the American Church especially on account of his extensive traveling through the length and breadth of this country in the interests of the Men's Thankoffering, reported to the General Convention at Richmond in 1907.

NEW WORK AT LAKE DELAWARE

At Lake Delaware, Delhi, diocese of Albany, a work was begun on Palm Sunday of the present year with the permission of the Bishop and the consent of the rector of St. John's Church, Delhi, within the limits of which parish a chapel has been erected. It is the result of the efforts of the Misses Gerry, who have been indefatigable in work for this chapel, and of their father, Commodore Elbridge T. Gerry, of New York, who fitted up the chapel and provided the services of a priest. What measure of success has been gained in these few months is shown in part by the fact that a class of twelve was confirmed by the Bishop on the afternoon of November 3rd, more than half of whom were adults. The Misses Gerry came from their home in New York City especially to be present at the service. The priest in charge is the Rev. William A. Long. The rector of St. John's Church, the Rev. H. M. Dumbell, also assisted in the service.

A UNIQUE MOVEMENT

A movement unique in the history of the American Church has recently reached a very successful stage in Charleston, S. C. Never before have the combined parishes of any city in the whole world gathered for a week of instruction in missions, and then in the separate parishes have made what is generally known as the "every-member" canvass. It seems as if the good old ante-bellum generosity of Charleston Churchmen has returned, and the parishes which freely gave to the pioneer work of Bishop Whipple and Bishop Boone will now assist loyally in expanding and intensifying the Kingdom at home and abroad. The movement was begun on Sunday, November 8th, under the inspiring and consecrated leadership of the Rev. R. W. Patton, secretary of the Fourth Province. On that Sunday every church in the city had a visiting clergyman as the preacher who had already in his own parish successfully carried on a missionary campaign.

The visitors were, of course, Mr. Patton, the Rev. H. J. Mikell, D.D., Christ Church, Nashville, Tenn.; the Rev. W. H. Milton, D.D., St. James' Church, Wilmington, N. C.; the Rev. W. C. Whitaker, D.D., St. John's Church, Knoxville, Tenn.; the Rev. K. G. Finlay, Trinity Church, Columbia, S. C., and the Rev. John S. Wing of Grace Church, Anniston, Ala. Mr. B. F. Finney of Christ Church, Savannah, Ga., and secretary for the South of the Brotherhood of St. Andrew, delivered two addresses in the course of the day. A missionary mass meeting was held in a public hall on the afternoon of the opening day. This gathering was ably presided over by the Bishop of South Carolina, the speakers being the Rev. R. W. Patton and the Rev. W. H. Milton, D.D. On Monday, Tuesday, and Wednesday, afternoon and evening, instructions presented by the force of reason to the mind, to the heart by the power of fraternal sympathy for millions of sinsick souls, and these two means reinforced by charts appealing to the eye, were given in the parish hall of St. Michael's Church by Mr. Patton. Thursday night a Churchman's dinner, attended by two hundred laymen, was served at the Parker Military Academy. The retiring president of the local Churchman's Club, Mr. F. K. Myers, presided. The addresses of the evening were delivered by Mr. John W. Wood, secretary of the Board of Missions, and the Rev. R. W. Patton. Mr. Wood and Mr. Patton gave themselves unsparingly to the work of meeting with all the various parochial organizations of the city, and assisting the local clergy in preparing for the canvass. The canvass was begun Sunday afternoon at 3 o'clock, and by 6 o'clock practically every Churchman in the city had been given the opportunity of joining in the great enterprise for God and man. Indications are that two parishes will give for missions what was formerly contributed by eight. As usual, the amount pledged for parish work is materially increased. The increased evidence of interest in the great missionary cause, fellowship among members of the same communion coöperating in a world-wide conquest, and a real earnestness about the stewardship of this world's goods are by-products of this campaign which statistics will never reveal.

THE START FOR THE EVERY-MEMBER CANVASS
Grace Church, Charleston, S. C.

Charleston Churchmen joined in a movement under the auspices of the International Sunday School Association by which a "Home Visitation" was made on October 27th. Every person was asked to state his religious preference, and the cards thus obtained were handed to the proper pastors, priests, and rabbis. Several parishes report increased attendance at services and school as a result of this canvass.

MEMORIALS AND GIFTS

On the Twenty-third Sunday after Trinity, the rector (Rev. E. A. Penick) received and dedicated a handsome memorial reredos which was designed and put in place by J. and R. Lamb. It is of Vermont marble of unusual purity, of Gothic design and exquisitely carved. On either side of the altar are marble pedestals surmounted by brass electroliers representing seven-branched candlesticks, the candle flames being electric bulbs. The

inscription carved in the marble of the reredos is as follows:

In Memory of
James Harris Fitts
36 years Senior Warden of this Parish
and his wife
Mary Elizabeth Burgess
1914

This beautiful addition to the church was given by the sons and daughters of the late Mr. and Mrs. Fitts, and is the last of several handsome memorials which have been presented during the rectorship of the present incumbent. Among these are a lectern, altar rail, and litany desk of brass, a beautiful stained glass window, and electric symbols for the different seasons.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Daily Services Announced

THE REV. E. H. MCCOLLISTER, rector of Calvary Church, Santa Cruz, announces the recitation of daily offices, Matins at 9 A. M. and Evensong at 5 P. M., with a weekly celebration of the Holy Communion on Thursdays, with a requiem celebration the last Thursday of the month. Confessions will be heard Saturdays or any day after Evening Prayer.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

Convocation at Watertown

THE FALL CONVOCATION of the first district of the diocese was more interesting and important than usual on account of the speakers, and subjects, and having the Sunday school convention of the district in connection with the convocation. The meetings were held in St. Paul's Church, Watertown (Rev. A. C. Monk, rector), on November 18th. The business meeting was held Tuesday afternoon, the Rev. Francis Eason, Dean, presiding. In the evening a conference was held when the Rev. A. A. Jaynes of Syracuse, spoke on the "Religious Instruction of Adults in the Parish," and was followed by Rev. D. D. Waugh of Theresa, and Mr. W. D. McKinstry of Watertown. The President, Rev. Romeo Gould, urged this subject very strongly, as the Church is only beginning to investigate it. An animated discussion followed. On Wednesday Archdeacon Sniffen aroused a deep interest in his work and methods, speaking of "Religious Instruction in the small villages and open country." The Rev. E. B. Doolittle of Brownville and Mr. F. O. Spies of Adams led the discussion. At the late service the Holy Communion was again celebrated and the Rev. John Oldham of Clayton preached on "He that is not with Me, is against Me." Luncheon was served by the ladies of St. Paul's Church. The Woman's Auxiliary, the Junior Auxiliary, and Little Helpers heard encouraging reports of their work in the afternoon, and then Bishop Brewster of Western Colorado, in his western, pleasant manner, enthused every one in his scattered, difficult work. The Juniors held a special gathering afterwards, when the Bishop spoke again to the young people.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Junior Auxiliary Meets at Fairfield—Junior Clericus Meeting—Other Notes

THE JUNIOR AUXILIARY of the archdeaconry of Fairfield held a meeting and conference at Holy Trinity Church, Westport, on Saturday, November 14th. The various branches had contributed useful and pretty gifts for the missions to the Indians in Minnesota. These were displayed on tables for the inspection of the delegates. An Indian demonstration was given by Miss Carolyn W. MacKenzie, the manager of the Junior Auxiliary, after which the conference of the leaders was held. The delegates numbering over one hundred were served with luncheon, and at the afternoon session Mrs. Baird S. Cooper of the missionary district of Wyoming gave an interesting address.

THE NOVEMBER meeting of the junior clericus of Connecticut was held Monday, November 16th, at the Graduate Club, New Haven, Prof. C. B. Hedrick of Berkeley Divinity School being in the chair. After the transaction of the routine business, two very helpful papers were read, one by Rev. C. L. Adams, rector of St. Paul's, Willimantic, entitled "Bergson and Faith," and the other by Prof. Arthur Adams, Ph.D., of Trinity College, "Archbishop Parker and his Study of Some Anglo-Saxon Homilies." Prof. Adams read from Aelfric's homily, "The Paschal Lamb," sections which clearly illustrated the doctrines of the early English Church and proved their non-Roman character upon points disputed later.

THE NEW Williams Memorial Library at Trinity College was recently dedicated in the presence of a large number of interested friends from Hartford, and out of town guests. Addresses were made by President Luther, Dr. Hart, and others. The gift made by the late J. P. Morgan of $225,000 has rendered possible he erection of this beautiful and useful monument.

MRS. JULIA HOWE ADDISON, mother of the Rev. Charles M. Addison, rector of St. John's Church, Stamford, died on November 14th after a long illness. She was the daughter of the late Commodore Charles Morris of the United States Navy.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Male Communicants Present in Large Numbers—Two Churches Robbed—Notes

THE ANNUAL COMMUNION of the male communicants of St. John's Church, Wilmington, was made November 15th, and two-thirds of the total number were present. As the rector has been ill for some time the splendid spirit of the men and women of this parish in rallying to its support in all directions is most encouraging to the vestry and the assistant. At this communion one hundred and six men were present on a severe, stormy morning and at the early celebration. Surely when the rector, Dr. George C. Hall, is out again, there will be nothing so inspiring and helpful to him as this knowledge of the successful fruitage of twenty-two years of a most faithful pastorate.

WORK ON the new church for Immanuel, Wilmington, is rapidly progressing. It is expected that the church will be ready for occupancy before Easter.

ON ALL SAINTS' DAY two Wilmington churches were robbed, and lost valuable silver. Some time between the early and later celebrations of the Holy Communion, St. John's Church and St. Andrew's Church were visited, evidently by the same thieves. From St. John's two chalices and a paten were taken from the altar, from St. Andrew's a large flagon and a paten from the credence. The thieves have not been traced.

A WELL-ATTENDED meeting of the Clerical Brotherhood was held in St. Andrew's, Wilmington, on November 11th. The paper of the day was read by the Rev. Richard W. Trapnell on "Absolution."

THE REV. ETHELBERT H. J. ANDREWS has resigned the care of All Saints' mission, Rehoboth Beach, which is thirty-five miles distant from his parish in Milford. The mission is now under the care of the Rev. Henry C. Parkman, rector of Lewes.

SEVERAL of the older clergy of the diocese have recently been ill. The Rev. Dr. George C. Hall, rector of St. John's, Wilmington, is still in a serious condition and has been confined to his room for over two months; the Rev. Lewis Wheeler Wells of Millsboro has been ill with bronchitis; and the Rev. J. Leighton McKim of Milford recently suffered a slight stroke of paralysis.

THE ANNUAL meeting of the Girls' Friendly Society was held on November 13th at St. Andrew's Church, Wilmington. There was an unusually large attendance. The service was taken by several of the clergy in whose parishes there are branches of the Friendly, the address being given by the Bishop.

EASTERN OREGON

ROBERT L. PADDOCK, Miss. Bp.

Ten Years in a Parish

THE MISSIONARY at La Grande, the Rev. Upton H. Gibbs, has recently completed the tenth year of his ministrations at that place, which has become one of the leading parishes within the district. Mr. Gibbs has a brother and four nephews in the British and Canadian armies at the front, and has learned that his brother, who was in command of a regiment at Mons and was appreciatively mentioned in one of Sir John French's dispatches, was wounded in three places and then taken prisoner by the Germans.

ERIE

ROGERS ISRAEL, D.D., Bishop

Priest is Honored—Diocesan Brotherhood of St. Andrew

THE ANNUAL council of the Brotherhood of St. Andrew in the diocese of Erie met in the parish house of St. John's Church, Sharon, November 12th. Both the senior and junior chapters of St. John's had made great efforts to make the gathering a success and their efforts were rewarded by large numbers and fine enthusiasm. Dr. Hubert Carleton of Boston, general secretary of the Brotherhood, was the guest of honor and Bishop Israel also was there.

Both seniors and juniors held separate meetings in the afternoon, Dr. Carleton addressing the juniors. The feature of the council was the men's supper in the evening. One hundred and forty men sat down, consisting of delegates from all over the diocese and visitors from Youngstown, Niles, and Perry, in the neighboring diocese of Ohio. After supper Bishop Israel addressed the men on their work, illustrating his points from the life of the late Bishop of Utah. Bishop Spalding was well known to most of the men, having been active in the Brotherhood when he was rector of St. Paul's, Erie, so that the allusions to his life went home with peculiar force. The president then introduced Dr. Carleton, who spoke on the threefold effort of the Brotherhood to build up themselves and the Church, and moved the men profoundly. The council closed with a large corporate communion the next morning, Bishop Israel celebrating.

The reports of the last year's work showed marked growth throughout the diocese and an excellent financial condition. Frank Mallett of Sharon was reëlected president, Ralph Roberts vice-president, D. M. McDonald treasurer, both of Sharon; the Rev. R. P. Ernst of Kane secretary, and the Rev. W. O. Leslie chaplain.

THE REV. W. J. WILLIAMS, rector of the Church of Our Father, Foxburg, who has been a member of the Knights of Pythias for eighteen years, and for several years chaplain of the West Virginia brigade of the military

branch of that organization, has been appointed chaplain-in-chief by Major General Loomis of Grand Rapids, Mich. It is an honorary position and without pay, but one that is much sought after. It is the first time in the history of the order, now fifty years old, that a clergyman of our Church has been so complimented. It is not generally known that this order is the only private military body in the country that is recognized by congress and has a charter to that effect. In every respect relative to uniform, discipline, etc., it follows in line with the regular army, and is well equipped and drilled in all branches of the service. It is in fact, unknown to many, a private auxiliary to the standing army and ready at any moment to defend the honor of our flag and country when called upon.

FOND DU LAC

R. H. WELLER, D.D. Bishop

Parishes at Neenah and Menasha Combined—Other News

THE PARISHES at Neenah, Trinity Church, and St. Stephen's mission, Menasha, have made arrangements to unite, with the consent of the Bishop. The two towns have grown so closely together that they are practically one city. Both old properties are to be sold and a new church building erected in a location central to both congregations. The new parish of Neenah-Menasha will have about a hundred communicants. Both cures at the present are vacant, and a new rector will be called. Heretofore each cure has received $600 from the diocesan board of missions. The new cure will be self-sustaining, and able to pay its clergyman a salary of $1,500 and a house.

ST. ANDREW'S CHURCH, Ashland, which has been closed for many months, is now reopened, under the temporary charge of the Rev. Henry S. Ruth. The parish was visited of late by Mr. George K. Gibson, a very energetic layman, who inspired the men of the congregation to great efforts, which have resulted in an insurance of adequate support. The parish will call a rector in the near future.

ST. MARY'S CHURCH, Oakfield, is showing signs of activity under the direction of the Rev. Arthur Burton, priest in charge, and the Rev. Charlton Turquand, deacon. A new lighting system has been installed, the building put in thorough repair, and the heating system renovated. A committee of laymen is preparing plans for the financing of the erection of a parish house.

THE REV. D. E. JOHNSTONE, LL.D., D.C.L., who since his *locum tenens* work at the Cathedral has been in charge of St. Stephen's, Menasha, has been elected rector of St. Mark's, Oconto, succeeding the Rev. R. J. Campbell, who has removed to Cedar Rapids. He entered upon his duties at Oconto on All Saints' day.

THE SUNDAY SCHOOL committee of the diocese of Fond du Lac has been organized for the year with three members, the Very Rev. Bernard I. Bell, chairman, Mr. W. H. Smith of Oshkosh, and Mr. Geo. K. Gibson of Grand Rapids. The committee has sent out a comprehensive questionnaire, designed to show what are the needs of the schools, and has also under way a plan for rural Sunday school extension among scattered Church families.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Suffr. Bp.

Mission at St. Paul's Church, Warsaw—Meeting of Sioux City Deanery

AN EIGHT day mission has recently been held in St. Barnabas' Church, Montrose, conducted by the Rev. George Long, rector of St. Paul's Church, Warsaw, diocese of Quincy. The attendance was large and the interest continuous throughout the mission.

THE SIOUX CITY DEANERY met in St. Mark's Church, Fort Madison, on Tuesday and Wednesday, November 17th and 18th, the preacher on the first evening being the Rev. F. F. Kramer, Ph.D., warden of Seabury Divinity School, Faribault, Minn. On the morning of the second day there were two celebrations of the Holy Communion and the Bishop Suffragan conducted a "Quiet Hour" for the clergy. Immediately following the second celebration, as is the custom in the Iowa deaneries, there was a joint meeting with the Woman's Auxiliary, when addresses were made on "The Sunday School Experience," led by Mr. Harry A. Gooch, St. Thomas' Church, Sioux City; "The Place of Wardens and Vestrymen in the Missionary System of the Church," led by Mr. Abbott Thorndike, St. Paul's Church, Sioux City; and "The Place of Sunday Schools and Guilds in the Missionary System of the Church," led by Mrs. W. J. Watzek, Davenport. In the evening of the same day a good congregation assembled to hear reports from the primary synod of the Northwest, the speakers being: on "The Auxiliary," Mrs. W. J. Watzek; "The Laymen," Mr. J. H. Bolton; "The Clergy," Rev. F. E. Drake, D.D., and the Rev. A. G. A. Buxton, D.D. The Woman's Auxiliary held a session for the transaction of routine business at which addresses were made by Mrs. J. G. Hutchinson, Ottumwa, and Mrs. W. J. Watzek, president of the Iowa branch.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Anniversary of Rector of St. Mary's, Brooklyn

ON THE recent fifteenth anniversary of the rectorship of the Rev. Dr. James Clarence Jones, the people of St. Mary's Church, Classon avenue, Brooklyn, gave $1,800 to liquidate parish indebtedness. The gift was all the more remarkable because there was no special effort made to collect the sum, and because of the general response to a simple statement of needs.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Several Meetings

THE AUTUMN session of the archdeaconry of Cumberland was held at All Saints' Church, Frederick, on Thursday and Friday, November 12th and 13th, with a very full attendance of clerical and lay members. The archdeaconry sermon was preached by the Rev. Joseph T. Ware of Mt. Savage. Officers for the coming year were elected as follows: Archdeacon, the Ven. Douglass Hooff; secretary, the Rev. Charles E. Shaw; treasurer, the Rev. Louis H. Ewald; lay delegate to the committee of missions, Mr. John S. Newman. After Evening Prayer addresses were delivered on "The Need of Church Clubs for Men," by the Rev. S. Hilton Orrick of Hagerstown, and on "The Scope of their Work," by the Rev. Joseph T. Ware of Mt. Savage. This was followed by a social gathering of the men in the Sunday school room, as guests of the men's club of All Saints. On Friday the Rev. Charles N. Tyndell of Hancock read a thoughtful essay on "The Place of the Spirit

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in Modern Life." This was followed by an address on the work of the Girls' Friendly Society, by the Rev. William C. Hicks of Cumberland, both of these subjects being discussed by a number of the clergy present.

THE ANNUAL meeting of the Maryland Junior Assembly of the Brotherhood of St. Andrew was held at the Chapel of the Advent, Baltimore, on Thursday evening, November 12th. After a supper served in the parish building reports of work during the past year were read, and officers were elected for the coming year as follows: president, Thomas Donaldson; vice-president, F. S. Kelly; secretary-treasurer, G. E. Hecklinger; recording secretary, James R. Armstrong; chaplain, the Rev. Jesse R. Bicknell. The Rev. Charles L. Atwater, vicar of the chapel, delivered an address on "The Ideals of the Brotherhood Work."

ON TUESDAY evening, November 17th, the Rev. George J. Kromer, vicar of the chapel of the Guardian Angel, Baltimore, was given a reception at the chapel by the members of his congregation, under the auspices of the Ladies' Guild, of which Mrs. Pauline Wieland is president. The occasion was in honor of the fourteenth anniversary of his pastorate at the chapel, and was also his forty-eighth birthday.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Illness of Rev. A. H. Lord

THE REV. ARTHUR H. LORD, rector of St. James' Church, has been seriously ill in a hospital at his former home, Sault Ste. Marie, Mich., for the past two weeks. Mr. Lord left for that point intending to take a short vacation and to go hunting, but instead succumbed to a serious cold with the result mentioned. He is now improving and it is hoped that he will be home by the last of the present week.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suff.

Annual United Service of Lay Readers' League

THE ANNUAL united service of the Lay Readers' League of the diocese of Minnesota was held at St. Paul's-on-the-Hill, St. Paul, on Sunday evening, November 15th. There are forty-four licensed lay readers in the diocese, and a large number attended the united service. Solemn Evensong was sung and was conducted by members of the league. Addresses were made by the Bishop, the Rev. Mr. Roland, rector, Col. Geo. O. Eddy, and Mr. Allen D. Albert. Mr. W. H. Thomas read the first lesson and Mr. Clinton Jerome the second. A. L. Dumain intoned the service. The altar service was conducted by the Bishop and the Rev. Edward Roland, assisted by eight acolytes. Two acolytes, Orville Evans and Robert Seifert, clad in the episcopal color, assisted the Bishop. A large congregation attended the service.

MISSISSIPPI

THEO. D. BRATTON, D.D., Bishop

Church Consecrated at Macon

THE CHURCH OF THE NATIVITY, Macon, was consecrated by Bishop Bratton on the Twenty-third Sunday after Trinity, November 15th. This building, the first of several others erected in his field under the leadership of the priest-in-charge, the Rev. J. Lundy Sykes, was begun in October, 1907, and formally opened on Sexagesima Sunday, 1908. A loan of $1,700 from the American Church Building Fund Commission was made seven years ago by the congregation, which then numbered about thirty-five members. In spite of the fact that the communicant list has been reduced by deaths and removals, the congregation has persistently addressed itself to the task of paying the mortgaged indebtedness, and has recently met the last note. The consecration sermon was preached by the Bishop of the diocese. The Rev. R. Bland Mitchell, associate minister, read the Epistle and the Ven. G. Gordon Smeade, Archdeacon of Mississippi, the Gospel. The priest-in-charge assisted the Bishop in the distribution of the elements.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Southern Convocation Meets at Cape Girardeau

THE SOUTHERN CONVOCATION of the diocese of Missouri was in session at Cape Girardeau, November 10th to 12th. The subjects discussed were: "How may Church and Mission Buildings be used between times of Stated Services to promote the Social and Moral Good of the People?"; "Revision of the Prayer Book"; "The work of a Rector: (a) Sermon, (b) Visiting, (c) Business." An address *ad clerum* on the subject of "The Inspiration of Holy Scripture" was delivered by the Rev. F. Gowenlock. At the closing service three persons were confirmed by the Bishop Coadjutor. Reports from the field occupied one morning. A convocation fund was begun to enable the sessions to be held at the most remote missions whenever desired.

NEWARK

EDWIN S. LINES, D.D., Bishop

Annual Meeting of Sunday School Union at Belleville, N. J.

THE NEWARK district of the Sunday school union of the diocese held its annual meeting in the parish house, Christ Church, Belleville, N. J., on Monday evening, November 16. The rector, the Rev. Charles W. Popham, made an address of welcome and spoke briefly on the topic, "Some Modern Sunday School Problems." The Rev. E. Norman Curry, vicar of St. Matthew's Church, Newark, answered the question: "What position should the Church Catechism occupy in our Sunday school curriculum?" from a Churchly standpoint. Fourteen parishes of the district were represented by ninety-two delegates present; the largest single delegation, twenty-one, being from St. Paul's Church, Newark. The officers elected were: president, Rev. Douglas Matthews, Grace Church, Nutley; vice-president, Rev. E. Norman Curry, St. Matthew's Church, Newark; secretary-treasurer, Mr. John C. Ward, Christ Church, Belleville. Election of deputies to the Board of Religious Education: clerical, Rev. M. G. Johnston, Trinity Church, Newark; lay, Mrs. Zachariah Belcher, Grace Church, Newark.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., Bishop.

Churchmen's Club Organized at Manchester

AN ORGANIZATION to be known as the Churchman's Club of the diocese of New Hampshire was formed by more than fifty laymen meeting at Grace Church, Manchester, Wednesday, November 11th, representing several parishes and assured of coöperation by several more. After a banquet there were speeches by Bishop Parker, Mr. H. H. Dudley, treasurer of the board of diocesan missions, and Mr. W. R. Burleigh of the central missionary committee of the diocese. The speeches were devoted to a consideration of the needs, activities and responsibilities of the Church in the diocese.

NEW JERSEY

Work Among Hungarians—All Saints' Church, Navesink—Tenth Anniversary of Rector at St. Luke the Evangelist's, Roselle

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the consecration of the church on All Saints' day with appropriate services. There were two celebrations of the Holy Communion, the rector, the Rev. John L. Lord, and the Rev. W. N. Dunnell, D.D., being the celebrants. Large congregations attended both services. The rector preached at the later service on the growth of the Church in the community. In the afternoon special services were held for the children of the parish and in the evening the Ven. R. Bowden Shepherd preached on the extension of the Church. The Rev. John C. Lord has served the church for twenty years and he is greatly beloved not only by his own flock but by the members of other churches in the town. On Monday evening a reception was tendered the rector in the parish house and it was the occasion of many former parishioners returning to show their affections for Mr. Lord.

With the view of emphasizing the penitential season of Advent the Plainfield clericus has ordered a general exchange of its members during that season. Twenty-five churches are included in this movement. Special sermons will be preached by the visiting clergy on topics concerning Advent and the kingdom of God.

St. Paul's Church, Trenton (Rev. Horace T. Owens, rector), has commenced a work among the Hungarians. The population of Trenton is made up of fifty per cent. of non-English-speaking people. Of this number about eighteen thousand are Hungarians. St. Paul's Church is near a great body of these foreigners. The rector of St. Paul's was appealed to by many Hungarians to give them spiritual oversight. So far two hundred have asked to be received into the parish. They claim to be moved not by any grievance against the Roman communion, or the Baptist mission which have been working in this section of Trenton, but rather by an intelligent study of the position and the doctrine of the Episcopal Church. It is expected that by January 1st a Hungarian priest will be secured to look after this foreign population. In the meanwhile the rector of St. Paul's Church is doing what he can to instruct these people intelligently in regard to the doctrine, discipline and worship of the Church.

Christ Church, Woodbury (Rev. Howard Morris Stuckert, rector), has commenced the erection of a parish house costing $14,500. The plans show it to be a modern building with gymnasium, choir room, and auditorium with a seating capacity of two hundred and fifty. The contract calls for its completion December 1st.

The Rev. Clarence S. Wood, rector of the Church of St. Luke the Evangelist, celebrated the tenth anniversary of his rectorship on Sunday morning, November 15th. It was marked by a large attendance at both morning services. The majority of parishioners made their communions at the early service. The late service consisted of the choral Eucharist. The chancel choir was augmented with professional singers. The rector preached on the text, "Behold this dreamer cometh," Gen-37-19. On Monday evening a reception was tendered the Rev. Mr. Wood and his wife at the home of the junior warden, Mr. H. L. Gerstenberger. At this reception some handsome pieces of furniture were presented for the new rectory, which will be occupied on the first of December. Many of the nearby clergy attended the reception. During Mr. Wood's rectorship a new brick church has been built and the new rectory is nearing completion. There is a prospect of an early commencement of the parish house, which will complete the plant of St. Luke's church.

OHIO

Wm. A. Leonard, D.D., Bishop
Frank Du Moulin, LL.D., Bp. Coadj.

Men's Club—G. F. S.—Regional Meetings—Notes

The autumn meeting of the men's club of St. Paul's parish, Cleveland, James C. Wood, M.D., president, at the University Club, Wednesday evening, November 18th, was one of unusual interest and constructive value. After dinner, at which there were something more than one hundred present, several addresses were made, Bishop Van Buren being among the speakers. Perhaps the feature of the evening was the address by Mr. Bergerhoff, a native Belgian, professor of romantic languages in the Women's College, Cleveland, on "The War Situation in Belgium." It was an utterance fair-minded and informing, and while characterized by delicate thoughtfulness for the neutral position of the American nation, was ardently Belgian in patriotism and loyalty, and pathetically concerned about the present conditions in the afflicted country of his birth and training. Mr. Alexander C. Brown was elected president, and the Rev. S. E. Keeler secretary and treasurer for the ensuing year.

The annual members' convention of the Girls' Friendly Society of the diocese was held at Trinity Cathedral, Cleveland, Tuesday evening, November 17th, eleven out of seventeen branches in the diocese being represented by an attendance of one hundred and sixty. After refreshments and a social session, the conference was called to order by the Dean of the Cathedral, the Very Rev. H. P. Almon Abbott, who delivered an address on the Girls' Friendly Society in Canada. Other addresses were made by Miss Jennie Smies, diocesan secretary, and Miss Marian Andrews Parsons, diocesan president.

The first meeting of the Sandusky regional unit, the first of the seven organized in the diocese by the Bishop Coadjutor, was held at Grace Church, Sandusky, Rev. Ed-

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mund G. Mapes, rector, Sunday, November 15th. Outside of Grace Church, Sandusky, there are in the district seventeen parishes, missions, and chapels, a majority of which sent delegations numbering more than two hundred. The first conferences, one for men and another for women, were held in the afternoon, at each of which the Coadjutor made an address. At the men's conference, at which the Hon. Thomas M. Sloane, chancellor of the diocese, presided, addresses were also made by Mr. George T. Daugherty of Tiffin on "Men of the Parish," and by Rev. Thomas Jenkins, rector of St. Paul's parish, Fremont, on "Regional Needs." At the women's conference addresses were also made by Mrs. Stevens of Detroit on "Women of the Parish" and by Miss Marietta E. Attwood on "Regional Needs." At the men's conference it was decided to organize a men's regional club as one of the activities of the district, the duty of preparing a form therefor being left to committees to report later. At the evening service, at which the Coadjutor made the address, the music was sung by combined vested choirs of the region, numbering more than one hundred voices. The seating capacity of the church, one of the largest in the diocese, was not sufficient to accommodate all who sought entrance.

ON WEDNESDAY evening, November 11th, one hundred and ten men of the Cleveland local assembly of the Brotherhood of St. Andrew had supper and a conference of much interest and encouragement at St. John's Church, Cleveland, the Rev. Henry E. Cooke, rector. The guest and chief speaker of the evening was Hubert Carlton, D.C.L., general secretary. Dean Abbott of Trinity Cathedral, and others, made addresses.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Grace Church Notes

AT GRACE CHURCH, Pittsburgh, the rector, the Rev. William Porkess, on a recent Sunday morning, preached a special sermon on "The Two Apportionments." It was a scheme showing how the parish could easily meet its apportionments for general and diocesan missions and also carry on a number of other missionary enterprises. This sermon was so favorably received that the vestry and a number of the parishioners requested that it be printed. With the aim of overcoming the appalling condition of affairs that characterize most Sunday schools, viz., that scarcely any of the scholars are seen in the regular Church services, the Rev. William Porkess is preaching a five-minute sermon to children on the third Sunday morning of each month.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

Two Meetings of the Northern Convocation

TWO SPLENDID meetings have been held in connection with the Northern convocation of which the Rev. Harry Perks of Sacramento is president. One was held in the mission chapel of the Good Shepherd, Colfax, Placer county, when the following clergymen gave interesting addresses: the Rev. Mr. Perks spoke on "Children and the Church," the Rev. Isaac Dawson on "The School and the Church," the Rev. Philip G. Snow, Auburn, on "The Citizen and the Church," the Rev. James T. MacGovern, chaplain of Folsom Prison, on "The Transgressor and the Church," the Rev. Charles E. Farrar, Sacramento, on "The Legislature and the Church." The Rev. John T. Shurtleff, Eureka, and the Rev. E. A. Osborn, Chico, and Senator Lardner of Auburn also gave brief addresses on the missionary work of the Church. There was an excellent attendance and much interest was shown. This was

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the first meeting of the kind ever held in Colfax. The second meeting came off on Thursday, November 12th, in Trinity parish, Nevada City, Nevada county. A large congregation assembled to hear the following subjects discussed: "How shall we stop the leakage after Confirmation?" by the Rev. C. E. Farrar; "Stability in Church Life," by the Rev. J. T. Shurtleff; "Sources of Spiritual Life in the Parish," by Bishop Moreland. On Friday morning the Bishop celebrated the Holy Communion and two papers were read, one by the Rev. C. H. Lake of Colusa on "The Consecration of our Giving," and the other by the Rev. Isaac Dawson, secretary of the diocesan board of missions, on "Missionary Work of the Diocese." Votes of thanks were passed to the Rev. T. T. Denhardt, rector of the parish, and his people for their hospitality. The Rev. Mr. Lake was nominated to the Bishop for the presidency of the convocation for the ensuing year.

SALINA

S. M. GRISWOLD, D.D., Miss. Bp.

Tenth Anniversary of Rev. George S. Kinkead—Work at St. Barnabas' Hospital, Salina

THE VERY REV. GEORGE B. KINKEAD, Dean of Christ Cathedral, Salina, observed the tenth anniversary of his ordination to the priesthood on Tuesday, November 17th. At 7:30 A. M. there was a celebration of the Holy Eucharist in the Cathedral, at which the Dean was the celebrant. To this service came all the choir and a large number of the members of the congregation. In the evening the Women's Guild of the Cathedral parish held a reception at the deanery, at which about a hundred guests were present. Dean Kinkead has spent all his ministry in the missionary district of Salina, and has been closely identified with all its history and development.

DURING the summer and fall, St. Barnabas' Hospital, Salina, has been painted and renovated throughout. The work has added much to the appearance of the building as well as adding to the already sanitary features of not only the operating room, but of other departments of the hospital. Local people and the hospital auxiliary donated the cost of the work. The work of the hospital is progressing nicely now under the direction of Sister Mary Helena, who took charge last fall. The hospital has been in operation for about four years and was under the direction of Miss Lydia O'Donnell, a devoted Churchwoman, until she was forced to leave on account of her health. Sister Helena is a graduate of the Pennsylvania Hospital, and has had an extensive experience which makes her particularly suitable to carry on this work for the Church.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Memorial Gift for Otey Memorial Church, Sewanee

THERE HAVE lately been placed in the Otey Memorial Church, Sewanee, a pair of gates leading to the chancel, given by the family of the Rev. W. S. Claiborne as a memorial to the late Rev. Angelo A. Benton, D.D., rector of the parish 1893-1895. Dr. Benton was greatly beloved by the whole community because of his sweet and gentle life and his self-sacrificing labors for the welfare, temporal and spiritual, of these mountain people.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop
WM. CABELL BROWN, D.D., Bp. Coadj.

Woman's Auxiliary

THE WOMAN'S AUXILIARY of the diocese recently held its twenty-fourth annual meeting at Leesburg. The presence of three Bishops, Bishop Lloyd, Bishop Gibson, and Bishop Brown, added to the pleasure of the gathering. Pleas were presented from several sections of the diocese, and Miss Stuart made a forcible presentation of the needs of the central fund. There was a "Quiet Hour" conducted by Bishop Lloyd, and on the evening of the last day a missionary mass meeting at which addresses were made by Bishop Brown and others. Much was said during the session in regard to the urgent necessity for assisting in the work of the Church of England in this present crisis.

There was also interest in the work of the juniors. Miss Vera Palmer told of the work being done in Richmond, while Mrs. E. L. Woodward, recently returned from China, in a brief address told of the wonderful success of our missionaries in the Far East. At the business meeting it was resolved to have the Juniors of over twenty-one years of age form another division to be called Section B of the Woman's Auxiliary, and Mrs. E. L. Woodward was elected its president.

The thirty-nine branches of the Junior Auxiliary presented a very gratifying report this year. The offerings have been as follows: Diocesan missions, $515.62; foreign missions, $403.05; domestic missions, $294.93; to general apportionment, $303.50; to united offering, $153.63; box contributions, $991.91. Total, $2,662.64.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Meeting of the Clericus

THE CLERICUS, which has a membership of over eighty priests in the diocese, convened in the parish hall of the chapel of the Good Shepherd, Tuesday, November 17th. About fifty priests were present. Those present regretted the unavoidable absence of the Bishop. After a sumptuous luncheon which was prepared and served by the ladies of the parish, in the absence of the president, Chaplain Brown, U. S. A., was elected president *pro tem.* After routine business and the election of several members, Rev. Dr. George Williamson Smith read by request a number of able and very valuable papers on "The Faith." By vote of the clericus it was decided, with Dr. Smith's consent, to print them for the use of the members.

THE SUNDAY SCHOOL INSTITUTE of the diocese held its regular monthly meeting in St. Stephen's parish hall, Tuesday, November 17th, the Rev. Charles E. Buck, rector of Rock Creek parish, presiding. The Rev. W. E. Callender, rector of Kensington parish, made an address of twenty minutes on: "A Word of Encouragement to Teachers." Miss Lydia Dalton, of St. Mark's Sunday school, made an address on "Methods of Observing Christmas in the Sunday School." 1 "For Older Pupils." 2 "For Younger Pupils," was discussed by Mrs. William T. Hastings of St. Mark's Sunday school. Opportunity was given for three minute discussions and a number of addresses were made.

WESTERN NEBRASKA

GEORGE A. BEECHER, D.D., Miss. Bp.

Services for the Winnebago Indians

THE REV. W. M. PURCE, general missionary of the district north of the Platte, preached a mission in Holy Trinity, Schuyler (Rev. E. A. Moore, rector), beginning November 9th and closing Sunday evening, November 15th. The attendance was fair and much interest was manifested, judging by the number of questions in the question box. Several expressed themselves as anxious to learn more concerning the Church, and the rector has been asked to form a Bible class.

A SUNDAY SCHOOL has been organized at St. Andrew's Church, Genoa, with one hundred and ten pupils, all Indian children. The school is handicapped by not having papers

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and other Sunday school literature. The Church Catechism will be the first thing taught, but papers are needed to add interest. There are many schools which have papers left over each Sunday which would be of great help to this Indian Sunday school. If any schools will send the papers to Mr. A. D. Dodge, Genoa, Nebraska, they will be greatly appreciated, also any other literature appropriate for Sunday school use.

SOME TIME ago Bishop Williams received a request from the Winnebago Indian Reservation for services, and recently Rev. W. M. Purce, general missionary north of the Platte, held the first service of the Church on that reservation. The opportunity is great but to be made the most of a priest should live on the reservation. Many of the Indians are heathen and still have their medicine lodge. The Rev. Mr. Purce expects to make another visit there Sunday, November 29th, when there will be a number of children to be baptized.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

A Correction

A CORRECTION is asked of a statement in regard to the subject of missions study for Western New York, which was printed in last week's issue. Instead of the Philippines being the subject for discussion during the coming winter, it is anticipated by those in charge of the study that the prescribed text books, President Faunce's *Social Aspects of Foreign Missions*, with Mr. Gray's *Then and Now*, will be used.

CANADA

New sof the Various Dioceses

Diocese of Fredericton

CHRIST CHURCH CATHEDRAL, Fredericton, held a memorial service on November 15th for the first member of its congregation to give up his life for king and country—Midshipman Victor Hatheway, who with other Canadian midshipmen was lost on the Bristish cruiser Good Hope on the Chilean coast.—THE REV. L. R. SHERMAN of the Christ Church mission of Oxford, and former Rhodes scholar from Fredericton, has taken up his duties as curate of Trinity Church, St. John's. Much sympathy is felt for the rector, the Rev. R. A. Armstrong, who is slowly recovering from injuries received in an accident by fire.

Bishop Elected in Ottawa.

A SPECIAL meeting of the diocesan Synod was held in the Lauder Hall, Ottawa, November 17th, for the purpose of electing a successor to Archbishop Hamilton. By a practically unanimous choice the Rt. Rev. George Thornloe, D.D., Bishop of Algoma, was elected. Bishop Thornloe would not give a reply definitely accepting the election. He said that one like himself in the autumn of life, should not accept such an office without due consideration. He wished therefore for time to consider his decision. At his age, he said, he was averse to leave the great missionary diocese of Algoma for a field so great as the diocese of Ottawa. The Synod was adjourned till the 26th, giving the Bishop time to consider his decision. The Rt. Rev. George Thornloe, D.D., Bishop of Algoma since 1896, was born in Coventry, England, October 1848.

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THE SISTER SUPERIOR.

He was the son of the late Rev. James Thornloe, who was at one time rector of St. Luke's Church, Montreal. Bishop Thornloe was educated at Bishop's College and School, Lennoxville, diocese of Quebec. His academic record was unusually brilliant. He was ordered deacon in 1874, and priest in 1875. He had been married the previous year to Miss Fuller, of Lennoxville. After serving as rector of Stanstead, Que., for ten years, he filled the same position at St. Peter's, Sherbrooke, for three years. In 1888, he became Canon of Quebec Cathedral. The Bishopric of Ottawa is the seventh for which Bishop Thornloe has been proposed, and the third which he has been offered. He was proposed for the Bishopric of Quebec in 1892, and for New Westminster in 1894. He accepted the election to the see of Algoma in 1896. In 1900 he was elected Coadjutor Bishop of Ontario, but declined the election. In 1904 he was proposed as Bishop of Nova Scotia and in 1909 he might have been elected Bishop of Toronto, but he withdrew his name from the ballot. Bishop Thornloe has been delegate to several important Church conferences and was presented to the late King Edward and Queen Alexandra in 1908.

Death of Bishop Dunn.

MUCH SORROW was felt in Quebec on the receipt of the news of the death of Bishop Dunn, who died on board the steamer *Hesperiah*, November 14th, on his way home to England. On his resignation of the diocese he had intended to spend his remaining years in his Motherland. The affectionate farewell reception given him by his people in Quebec just before his departure was the last public function at which he was present. At the time of his election to the diocese of Quebec in 1892, he was vicar of All Souls' Church, South Acton, England. By his marriage to Miss Hunter he had five sons and two daughters. He was consecrated Bishop of Quebec September 1, 1892. He resigned his office on All Saints' day, of the present year to the great regret of the clergy and laity of the diocese, but his health necessitated this step. He was born in 1839.

Diocese of Toronto.

THE ANGLICAN members of the Canadian contingent in Toronto, who go to the front next month, attended service in the Church of St. John the Evangelist, Toronto, November 8th. On the same day the seventieth anniversary of the Church of St. George the Martyr, Toronto, was celebrated by special services.—CELEBRATION of the seventy-fifth anniversary of the diocese was commemorated in the parish churches November 8th, throughout the diocese. Bishop Sweeny preached in St. Alban's Cathedral in the morning. The preacher in the evening was Bishop Mills of Ontario.

Diocese of Huron.

THE SPECIAL preacher at the anniversary services on All Saints' day in St. James' Church, London, was the Rev. Dr. Renison, of Hamilton, diocese of Niagara.—THE NEW rector, the Rev. E. Softley of St. James' Church, Brantford, will enter on his duties December 1st.

The Magazines

QUEEN MARGUERITE of Navarre is the subject of an enthusiastic eulogy by Mary Whiting in the October *Quarterly Review*. How could one woman have written the *Heptameron* and *Le Miroir*, the one marked by license, the other by deep religious devotion? The author attempts to solve this riddle. And she discusses Marguerite's religious belief with the conclusion that though her writings brought her into conflict with the Church and though she protected Calvin she never threw in her lot with him. "She hated the abuses of the Church as much as he did; she castigated the misdeeds of the monks and friars in language as fierce as his own; her faith in an all-sufficient Saviour was as clear and strong as his, her boldness in avowing that faith as great, seeing that in one place she actually appropriates the *Salve Regina*, substituting the name of Christ for that of the Virgin. And yet when the great reformer sought to impose his bonds upon her, to exchange her humanism for his Calvinism, her *joye de vivre* for his ascetic austerities, she showed him plainly that his yoke was one that she could never tolerate." Another article by Sir Valentine Chirol on *The Origins of the Present War* has been already widely quoted in the American press. The writer of *Organized Labor and the Present War* thinks there is need that "the loyal attitude of Labor in the hour of supreme national danger" should be more generally recognized. The war has united all parties, and "when the victory is ours and peace is with us again we shall, no doubt, as becomes a sound and lusty people, take up our traditional domestic quarrels where we left them. But we shall not quarrel with the old-time bitterness and obstinacy."

ROBERT LOUIS STEVENSON'S name has been associated with *Scribner's Magazine* almost from its beginning. It was for *Scribner's* that he wrote some of his most delightful essays, including the famous Christmas sermon, that appeared as an end paper in December, 1888. In the Christmas number this year there is a heretofore unpublished story by Stevenson, *The Waif Woman: A Cue—From a Saga*. It is the story of Thorgunna, a woman of mystery, and what befell those who took her into their home. It is illustrated with some remarkable paintings by N. C. Wyeth, reproduced in colors. There is also published one of H. C. Bunner's *More Short Sixes*, the story of "A Plain Girl." Few American humorists were more read and loved than Bunner. He had a charmingly whimsical vein of fun in his make-up, and knew, too, how to touch the sympathies by use of a fine and delicate quality of pathos. This is a love story, the way a clever girl proved her young man.

THE DECEMBER *St. Nicholas* (the Christmas-stocking number) is to have a Christmas story by Alice Hegan Rice—*Leonard's English Christmas*—and also a Christmas story, *The King of the Christmas Feast*, by Elaine Sterne, who recently won the thousand dollar prize for the New York *Evening Sun* moving picture play competition.

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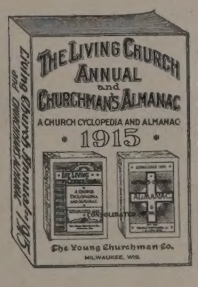
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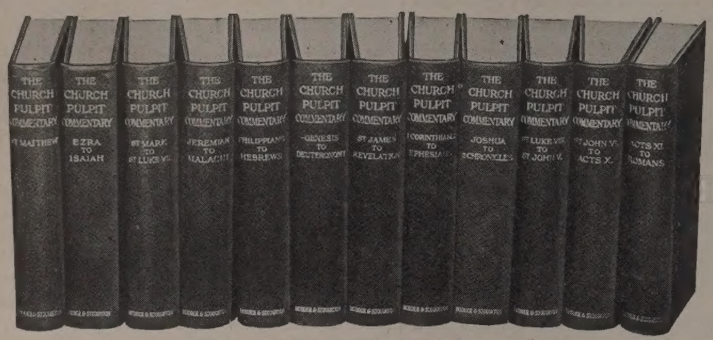

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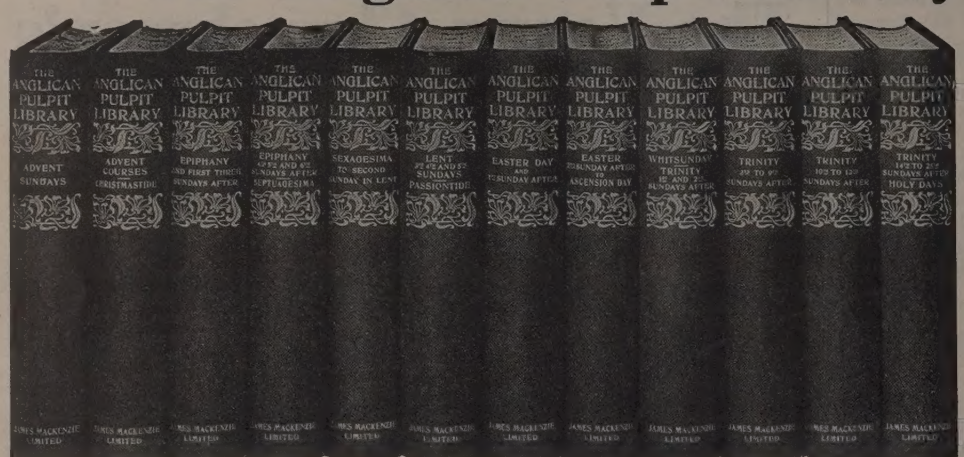

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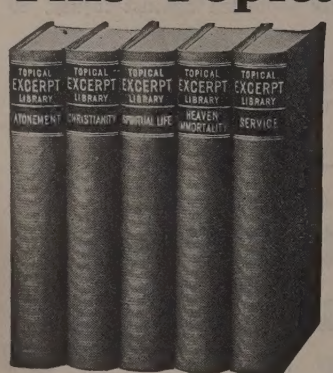

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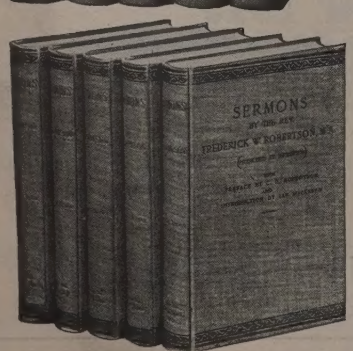

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